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# Methodist Centenary Convention.

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A PHONOGRAPHIC REPORT

OF THE

DEBATES AND ADDRESSES,

TOGETHER WITH THE

ESSAYS AND RESOLUTIONS

OF THE

New England Methodist Centenary Convention,

HELD IN

BOSTON, JUNE 5-7, 1866.

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Phonographically Reported by Revs. W. D. BRIDGE and L. A. BOSWORTH.

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BOSTON:

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1866.

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ERRATA. In Dr. True's speech, he was reported to say that we could not understand the "first four chapters of the Bible," instead of the following: that "No one could explain the Book of Revelations from the first three to near the last three chapters."

Page 161, fourth line, read 1684 instead of 518.

" " seventh line, read 3531 instead of 3198.

" " nineteenth line, read 1195 instead of 185.

" 162, twenty-ninth line, the sentence beginning with the word "*Connecticut*" should be omitted.

" " thirty-fourth line, read 21 instead of 22.

" 163, second line, read *three* instead of *these*.

" " twenty-eighth line, read 21 instead of 22.

" " thirty-first line, read 3531 instead of 3198.

" " thirty-second line, read 1684 instead of 518.

" 164, first line, read 6814 instead of 6247.

" " second line, read 5034 instead of 5944.

" 167, in the third, sixteenth, and the twenty-ninth lines, read 21 instead of 22 and 23.

It is due, also, to Rev. Mr. Twombly to say, that some errors in his Essay are to be attributed to a misunderstanding of the Committee respecting the reading of the proof; as the result of which the proof of his Essay was not read by himself, nor with sufficient care by the Committee.

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## P R E F A C E .

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WITHIN a few years, a desire has been awakened among the Methodists of New England for a more general acquaintance and co-operation than was afforded by any of the existing organizations of the Church. This feeling first found public expression in a resolution of the New England Conference, in April, 1865, which called on the Presiding Elders to inaugurate "District Conventions," composed of an equal number of ministers and laymen, "for the purpose of canvassing the wants of the churches within their districts." In July, of the same year, Dr. Coggeshall, in behalf of himself and Dr. Webber, suggested in "*Zion's Herald*" the calling of a *New England* Convention. The idea was favorably responded to by a number of writers in the "*Herald*," and also by the Editor, who suggested that the then approaching camp-meetings would afford excellent opportunities for consultation and action in the premises. The matter was accordingly called up at the various camp-meetings, in August and September, and committees were appointed by each, to consult with similar committees from the others, to de-

termine upon the propriety of holding a Convention, and with power to make all needful arrangements. The members of these several committees were called to meet in Boston, October 12. The interest was found to be such as to warrant, in their opinion, the calling of the Convention as proposed, and sub-committees were appointed to complete the arrangements for the meeting. But the season was now so far advanced, that it was thought best to defer the time of meeting till the ensuing summer, which would also bring it within the Centenary Year.

Whatever may have been the anxieties of the friends of the movement, or the fears of its opponents, both were alike happily dispelled by the noble delegation of ministers and laymen and the crowded auditory present at the opening service at *Grace Church*, on the morning of June 6.

Such was the number, character, and success of the Convention, that before its close a general desire was felt that its proceedings should be preserved in a permanent form. A Committee of Publication was appointed for that purpose. This design was made practicable by the thoughtfulness of the Committee of Arrangements in engaging Messrs. BRIDGE and BOSWORTH, skilled phonographic reporters, to take careful notes of the proceedings. These notes were immediately written out, and placed in the hands of the Publishing Com-

mittee. Copies of the Essays have been kindly furnished by the several writers; and all is full and complete, save some of the speeches at the Festival, which we are obliged to give in condensed form. A satisfactory arrangement has been made with B. B. RUSSELL, to publish the proceedings at his own risk. We trust Bro. B.'s public spirit will be properly appreciated and rewarded. On the whole, the Committee are glad to believe that as truthful and creditable an idea of the Convention is given in the following pages as can be conveyed to those not actually present. The cordial personal greetings of such a multitude of Christian brethren, — the soul-inspiring singing, — the visit to the "Big Elm" on the Common, — the moving eloquence of Bishop Simpson and others, — the remarkable spirit of love and harmony which sanctified and beautified the whole, — and, last, though not least, the precious morning prayer-meetings, — all these characteristics will long be recalled by those present as among the choicest remembrances of the Centenary Year.

Of the impression made on the public mind by the Convention, the Committee have little need to speak. The religious and secular press have uniformly spoken of it as one of the largest and most important unofficial religious gatherings ever assembled in this country. We simply note the facts, that from the impressive opening service at *Grace Church*, through all the after meet-

ings at the spacious *Tremont Temple*, and at the final Festival in the immense *Music Hall*, the main floor and galleries were entirely filled; the most perfect order prevailed; and not a single word was uttered inconsistent with the dignity, and purity, and peace of the gospel. At least twelve hundred regular delegates were in attendance,—the more remote Conferences being nearly as well represented as those near at hand, and nearly one half of the whole being laymen.

As is elsewhere intimated, the Convention was an unofficial, almost an impromptu, gathering, without precedent, and without ecclesiastical authority; the attendance was unexpectedly large, the time limited, and the business necessarily hurried. The proceedings have, likewise, gone through the press while the Committee have been scattered, and absorbed with other cares. Under these circumstances it can hardly be hoped that the book should be free from crudities and inaccuracies.

In conclusion, the Committee feel a peculiar pride and pleasure in the fact, that this new measure to revive and intensify the old connectional spirit of Methodism has been so successfully inaugurated in *New England*. Already other portions of the Church are preparing for similar movements. May they receive like manifestations of the divine favor, and be equally harmonious and useful.

THE PUBLISHING COMMITTEE.

Boston, July, 1866.



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## DEBATES AND PROCEEDINGS

OF THE

# New England Methodist Centenary Convention.

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### OPENING SESSION.

A CONVENTION of the M. E. Churches of New England, called in accordance with a generally-expressed wish, and as appropriate to this Centenary year of Methodism in America, to consider subjects appertaining to the interests of the denomination, assembled at Grace Church, Temple Street, at 10 o'clock Tuesday morning, June 5th, 1866. The body of the church was crowded with delegates, and the galleries thronged with interested spectators.

The Convention was called to order by Liverus Hull, Esq., of Charlestown, Chairman of the Committee of Arrangements for the Convention, who announced that Rev. Wm. McDonald, the pastor of Grace Church, would conduct the preliminary religious exercises. The latter gave out the 709th hymn. The Scriptures of the 48th Psalm and the 1st chapter of 2d Peter were read by Rev. I. J. P. Collyer, of East Cambridge, and a fervent and comprehensive prayer was offered by Dr. C. K. True, of Boston, most of those present kneeling and closing with the Lord's Prayer in unison.

After singing the 699th hymn, on motion of Rev. J. H. Twombly, of Charlestown, HON. WM. CLAFLIN, Lieutenant-Governor of Massachusetts, was unanimously chosen

permanent President by acclamation. Rev. Dr. Cummings, President of Middletown University, and Rev. Dr. Upham, of Rhode Island, conducted the President to the chair, and he addressed the Convention as follows:—

BRETHREN OF THE CONVENTION, — I find myself in a somewhat new and unused position; and it may be proper for me, before proceeding further, to state the circumstances under which I am placed here.

When the Convention was called, it was thought to be very proper that Bishop Baker should preside over its deliberations; which opinion, I have no doubt, you will agree was correct. But, true to his duty as a Methodist, and true to the interests of the Methodist Church, he has gone to California, and cannot be with you to-day to participate in these pleasant exercises.

Again the Committee thought proper to call a distinguished gentleman from another State, Gov. Dillingham, and he was with us yesterday, and was expected to preside to-day; but he has suddenly been called away to the border, on account of the Fenian troubles, and forced to leave; so that, fifteen minutes before the Convention, the Committee came to me in a desperate case, and called me to the position in which your partiality has placed me. I sincerely thank you for the great honor you have conferred upon me, in calling me to preside over such a distinguished assembly as this, — an honor which is conferred on so few in like position in this country.

Taking a retrospect of the last one hundred years, indeed “what hath God wrought!” Commencing with a few persons in a small chamber in New York, and going on from that to the sail loft, and into the small building, the Church has each day made its progress, has gone on in its improvements, until the magnificent church which you see here adduces the power of the policy which Methodism has brought into the world, and the wisdom which has guided the fathers, and which, I trust, will be continued to you.

How has the work been taken up each time as the necessities of the case have seemed to demand! How has Methodism adapted itself to the wants of the human race! The Mission-

ary Society will tell you! The people have come up and supported it, until millions of contributions almost, each year, are necessary for its sustenance.

And also how have the great Christian institutions survived and been strengthened! How has a Fisk been raised up, to inspire the Church by his eloquence and zeal to go forward in the work of education! And still further, how has a Dempster gone forth to the threshold of death, to lead men to preach the truth in all the world!

But, as you will understand, brethren, I am not here to make an address, under the circumstances. I cannot, however, before sitting down, but refer to the course of the Church in the great conflict which has passed. One of the first to receive the great shock, and be divided by the advance of Christianity and civilization, how has she, almost to a man, stood up in the hour of darkness! How our sons have gone forth to defend the Church and the great principles on which the government stands you well know. The great principles which they inherited you all well know, and this country ever has recognized. And to-day does she stand surrounding the government by men who are true to the principles of freedom. God grant that in all the future of the work, in the ages yet to come, there shall be no faltering in rallying round the cause of the Master, and showing that the freedom of the gospel is the freedom of man. [Applause.]

At the conclusion of the address, the President asked the Convention to appoint a temporary Secretary, whereupon Rev. E. A. Manning, of South Boston, was chosen.

On motion of Mr. Hull, of Charlestown, a Nominating Committee was appointed to complete the organization. Rev. John H. Twombly and Mr. W. C. Brown, of the New England Conference; Rev. A. C. Manson and Mr. John Trundy, of the New Hampshire Conference; Rev. Dr. F. Upham and Mr. W. B. Lawton, of the Providence Conference; Rev. C. F. Allen, and Mr. S. R. Leavitt, of the Maine Conference; Rev. L. D. Wardwell and Mr. A. S. Weed, of the East Maine Conference; Rev. H. W. Wor

then and Mr. Henry Nutt, of the Vermont Conference, were appointed on this Committee.

It was a happy suggestion of the Chair, while the Nominating Committee were out, that the Convention spend the time in a recess for fraternizing with each other, which was greatly enjoyed by all present.

On the return of the Committee, the following list of officers was reported and adopted:—

*Vice Presidents*—Gov. Paul Dillingham, of Vermont; Hon. Jacob Sleeper and Isaac Rich, of Boston; Lee Claflin, of Hopkinton; Benj. Pitman, of New Bedford; David Snow, of Boston; Hon. J. J. Perry, of Oxford, Me.; Dr. Wm. Prescott, of Concord, N. H.; Dr. E. Clarke, of Portland, Me.; Judge W. J. Hastings, of Craftsbury, Vt.; Rev. Dr. James Porter, of New York; Rev. Dr. Joseph Cummings, of Middletown, Conn.; Prof. Johnston, LL. D., of Middletown, Conn.; Rev. Dr. J. W. Merrill, of Concord, N. H.; Rev. Dr. Nelson E. Cobleigh, of Boston; Rev. Paul Townsend, of Mansfield; Rev. D. B. Randall, of Augusta, Me.; Rev. Elisha Adams, of Concord, N. H.; Rev. A. D. Merrill, of Cambridge; Hon. Wm. McGilvery, of Searsport, Me.; Rev. Geo. Pratt, of Rockland, Me.; Hon. M. J. Talbot, of East Machias, Me.; Rev. Hubbard Eastman, of Guilford, Vt.

*Secretaries*—Rev. E. A. Manning, of the New England Conference; Rev. M. J. Talbot, of the Providence; Rev. J. W. Guernsey, of the New Hampshire; Rev. Israel Luce, of the Vermont; Rev. Asahel Moore, of the Maine; and Rev. B. S. Arey, of the East Maine Conference—severally the present Secretaries of Conferences—and Revs. J. G. Cary, of Roxbury; C. C. Mason, of Maine; and Mr. J. P. Magee, of Boston.

The following Standing Committees were appointed:—

*On Religious Services*—Revs. W. F. Mallalieu and Wm. McDonald, of Boston, and Rev. I. J. P. Collyer, of East Cambridge.

*On Business*—Rev. Dr. Lorenzo D. Barrows, of San-

bornton Bridge, N. H.; Hon. T. L. Tullock, of Portsmouth, N. H.; Hon. Thomas Kniel, of Westfield; Rev. D. B. McKenzie, of Waterbury, Vt.; Rev. James Pike, of Portsmouth, N. H.; Wm. A. Burnett, of Rutland, Vt.; Rev. Dr. S. C. Brown, of Warren, R. I.; Rev. Dr. E. Cooke, of Wilbraham; Rev. H. W. Warren, of Cambridge; Rev. Charles Munger, of Maine; Franklin Rand, of Roxbury; Rev. Dr. David Patten, of Concord, N. H.

*On Statistics*—Revs. Daniel Dorchester, of the New England Conference; S. W. Coggeshall, of the Providence; Eleazer Smith, of the New Hampshire; A. G. Button, of the Vermont; E. A. Helmershausen, of the East Maine; and A. Moore, of the Maine.

*On Finance*—Liverus Hull, of Charlestown; F. A. Clapp, of Worcester; Lewis H. Taylor, of Springfield; Carlos Pierce, of Boston; L. L. Tower, of Cambridge; T. P. Richardson, of Lynn; Wm. B. Lawton, of Warren, R. I.; Horace W. Gilman, of Nashua, N. H.

*On Credentials*—Revs. J. S. Barrows, C. C. Mason, Geo. Whitaker, J. G. Cary, and Mr. James P. Magee.

The hours of meeting were fixed as follows:—morning, nine to twelve; afternoon, half-past two to five; evening, half-past seven.

Rev. C. L. McCurdy, of the New England Conference, moved that all business designed to be introduced for the consideration of the Convention shall be committed to the Business Committee, to be reported on by them at their option. The motion prevailed.

Rev. C. N. Smith, of the New England Conference, also moved a resolution that the time for reading and discussing any single essay be limited to fifty minutes. This motion was laid on the table in order to enable the Convention to listen to an Address of Welcome to the delegates.

In view of the crowded state of the church at this first gathering of the Convention, Bro. Franklin Rand, of Roxbury, moved that when we adjourn it be to meet this

afternoon, and for the remainder of the session, in Tremont Temple; and the motion prevailed.

Rev. Wm. McDonald, the pastor of Grace Church, now delivered an address of welcome to the Convention, as follows:—

Fathers and brethren, representatives of Methodism from the hills, valleys, and sea-coasts, from the cities, towns, and rural districts of New England, from the forests of Maine, from the Green Mountains of Vermont, from the Granite Hills of New Hampshire, from the land of steady habits, from the shores of the Narragansett, from every part of the land of the Pilgrims, in behalf of the Methodists of Boston and vicinity, I welcome you to this our glorious metropolis.

We bid you a most hearty welcome to our homes and to our Christian hospitalities. We pray that this may be pre-eminently a family gathering.

In behalf of the trustees and members of this church, I welcome you to this first Free Methodist Church in Boston,—a *free* church dedicated to *free Grace*. We will not conceal the fact that we feel honored in having the privilege of opening the doors of our church to the wisdom and piety of New England Methodism. We esteem it no burden, but a favor.

We welcome you from fields which bear cheering evidences of your unremitting toil. Your victories have not been won but at the expense of long and earnest conflict. Where forests of error, of ancient and rankest growth, yielded to the “axe laid at the root of the tree” by the fathers, under your care and culture, green fields and ripening vineyards give promise of a rich and abundant harvest. Your labors have resulted in the reconstruction of the practical theology of New England. Even the prudential and providential measures employed so successfully by the fathers, in winning souls to Christ, and which met with the most violent opposition from the evangelical churches of New England, are now successfully employed by these same churches, in this central city of Puritanism. All honor to the men employed by God for the accomplishment of so divine a work!



Your coming is unlike the coming of the fathers. No one extended to them a hand of Christian welcome. They came unbidden and unwelcomed, seeking the souls of men, and the people prayed them to depart out of their coasts.

Had it been told the indomitable Lee, as he stood beneath the bending branches of the venerable elm on yonder Common, that in seventy-six years from that time there would assemble, a little more than a stone's throw from that spot, a convention of preachers and laymen, from within the bounds of his New England circuit, representing six Annual Conferences, with a membership of nearly 86,000, a ministry of nearly 1,400, a Sunday-school interest embracing 925 schools, 114,300 scholars, with a corps of officers and teachers about 13,000 strong—that within the limits of his circuit 750 church spires would be pointing toward heaven—that there would be one first-class college, one theological school, six seminaries, and two religious periodicals, all in the interest of Methodism,—with all his faith in God, and hope of future success, the intrepid evangelist would have exclaimed, “I have not found such faith, no, not in Israel.” But these are the objects which greet us as we cast our eyes over the field.

Standing, as we do to-day, at the close of our first century, and comparing the past with the present, we are prepared to exclaim, “What hath God wrought!”

“ When he first the work begun,  
Small and feeble was his day;  
Now the word doth swiftly run,  
Now it wins its widening way;  
More and more it spreads and grows,  
Ever mighty to prevail,  
Sin's strongholds it now o'erthrows,  
Shakes the trembling gates of hell.”

“ It looked but like a human hand;  
Few welcomed it, none feared;  
But as it opened o'er the land,  
The hand of God appeared.  
God gave the word, and great has been  
The preachers' company.  
What wonders have our fathers seen,—  
What signs their children see!”

Let us devoutly thank God that the opposers and early defamers of our religion have not realized their hopes.

It is fitting that this Convention of ministers and laymen, the first known to American Methodism, should assemble on this first centennial of our American existence.

We are called upon to devise new plans for future conquests, invoke (if need be) new agencies for the more successful prosecution of our glorious work, and give evidence to all that we are thirsting to enter anew the great arena of spiritual conflict, and battle manfully for the supremacy of our Redeemer on earth.

A new era in our American history dawns upon us. New fields, white for the harvest, invite laborers. Chains, which have been forging in the hottest fires of hell, for ages, have been broken in a day. Fields, which have long felt the blight and curse of oppression, give evidence of richness and verdure; while millions of hearts, bruised, bleeding, and broken, under burdens intolerable, stand up to bless God for their deliverance, and give unmistakable evidence that what *Law*, falsely so-called, denominates "*Chattels*," is capable of exercising the rights of freemen. It is fitting, in view of these facts, that New England Methodism, which has always been the *vanguard* in this grand march of human freedom, should assemble, shake hands, and shout lustily over these God-given triumphs.

We do not meet for the purpose of reaffirming our ancient theological creed. We do not propose to assemble around the old elm on yonder Common, the landing-place of our "*Pilgrim Father*," — Jesse Lee, — and there declare that we still believe in "free grace," "free will," and "full salvation." Thank God, Methodism has never wandered from the "ancient landmarks" of the fathers. She has never quarreled over her theology. The experience and changes of a hundred years have confirmed her more and more that her theology is of God.

We are not met to attack and demolish our church economy. Whatever may have been the fears entertained, and the insinuations expressed in some quarters, with regard to the radicalism of New England and the probable results of this Convention, I think I am safe in saying that New England Methodism

is loyal to the core. And to this sentiment I have no doubt there will be found an affirmative response from this Convention of intelligent ministers and laymen.

We pledge ourselves to stand by the old ship as it is, until Providence indicates, unmistakably, that a change is demanded; and then we hope New England Methodism will not be so wedded to mere prudential arrangements as not to favor such change.

But this Convention has no such object in view. We meet that we may exchange Christian salutations, and become better acquainted with each other. Our work has been so cut up, and there has been so little intercommunication among us, that the old connectional spirit has been dying out in our Church for years. It was thought that a meeting of ministers and laymen, for the purpose of reviving the spirit of other days, would be of incalculable advantage to our Zion.

The question has been repeatedly asked, "What is the object of the Convention?" We answer, the first and prime object is to revive and strengthen the old connectional bonds of Methodism. All else is subordinate. It is not for division, but harmony. It is not to widen, but lessen breaches. It is that all may see that we are, as a Church, in practice what we are in theory, — a *unit*. "It is peculiarly fitting" that such a Convention should assemble in Boston, the "Athens of America," the "hub of the universe," around which revolves John Wesley's parish. It was here that the apostle and founder of New England Methodism opened his message of life to a famishing people, and here, too, one of the Wesleys proclaimed the gospel according to the law.

This Convention, like most other good things, is a New England idea (I will not say a Boston notion), to be imitated, I have no doubt, by every section of our broad Methodism.

Our action will be watched with much interest, and criticised with unsparing freedom; yet, I trust, it will be such action as shall commend itself to the intelligent religious convictions of our broad Methodism.

Brethren from abroad, representative men in our American Methodism, in behalf of this Convention of New England

Methodists, I extend to you a most cordial Christian greeting, a hearty New England welcome. We are as glad to see you as Yankees can be. We trust that when you shall have met face to face, and communed for a few days with some of the most intelligent representatives of New England Methodism, you will be able to report in the different sections from which you come, — in the Empire State, on the broad prairies of the West, and even in Her Majesty's dominions, — yea, everywhere, that New England Methodism has a heart as well as a head; that she is warm as well as sharp; that she has love for *God* as well as for money; that she can win souls as successfully as she can get rich.

Allow me, finally, to express the hope that this occasion may be remembered as a green spot in our pilgrimage, marking a new era in our religious history.

After the benediction from Rev. A. D. Merrill, of the New England Conference, the Convention adjourned, to meet at Tremont Temple, at half-past 2 P. M.

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### AFTERNOON OF FIRST DAY.

AGREEABLY to adjournment, the Convention reassembled at half-past two o'clock P. M., in the spacious Tremont Temple, the President in the chair, who requested the audience to join in singing the 1st hymn of our collection, and to unite with Rev. Dr. Cummings, of the New England Conference, in prayer.

Rev. Dr. Barrows, from the Business Committee, moved that all Methodist laymen and ministers present, and residing out of the bounds of the six New England Conferences, be invited to take seats in the Convention as corresponding members, and participate in our deliberations. The motion prevailed.

The same Committee, through Dr. Barrows, also recom-

mended that the order of essays agreed upon by the Committee of Arrangements for the Convention be observed by us, which was agreed to, as was also the suggestion of the same Committee, that the essay assigned to Dr. Cummings, on the Endowment of our Literary Institutions, be made the order of the day for this evening.

The President called up the resolution that was laid on the table at the close of the morning session, which proposed limiting the time allotted to the hearing and discussion of essays to fifty minutes, which was, on motion, adopted.

Rev. R. W. Allen, of the New England Conference, offered a resolution limiting speeches to five minutes, in no case exceeding ten minutes, except by vote of the Convention; and also that no one be allowed to speak twice on the same topic, till all who desire to do so have spoken. The resolution prevailed.

Rev. George Webber, D. D., of Maine, read the first essay, which was as follows:—

MR. PRESIDENT AND BRETHREN OF THE CONVENTION,—It is matter of mutual congratulation in meeting here at this time, after our Methodism has had its trial of one hundred years on American soil, to prove its adaptedness to Republican ideas and institutions, and its wonderful efficiency in promoting the great objects of Christianity in the land, that we are not called upon to offer any apology for its introduction, or any argument for the validity of its claims to be regarded as among the great moral and spiritual forces in the nation. Nor has the indefiniteness or evasiveness of its utterances heretofore, in its pulpits or elsewhere, rendered it necessary that we should endorse anew, or in any express and formal manner reaffirm, the doctrinal decisions and declarations of former synods, platforms, or confessions of faith.

No evasive or ambiguous statements of doctrines, or Babel-like confusion of tongues among us, has left the people attending on the ministrations of Methodism in any doubt as to the

identity of the Methodism of to-day with that taught by our fathers ; nor in opposition to any who, because of our refusing to accept the peculiar dogmas of Augustine and Calvin, may refuse to accord to us a position of “ *respectability* ” among the Christian denominations, will we make any further reply than to point them to the triumphant success of Arminianism, and the glorious results it has achieved in spreading scriptural holiness over these lands, on many a warmly-contested field of polemic strife, where it has been left confessedly the master of the situation.

To seek for the old paths, and to contend earnestly for the faith which was once delivered to the saints, is the appropriate work of all true Christians, and especially of all true Methodists.

The voice that has called us together in a Convention of New England Methodists is not the voice of faction or discord ; nor are we here assembled for any purpose foreign to the interests of the whole Church. Methodism is one, and its interests one, throughout the land. Matters, however, may arise of a sectional or circumstantial character, requiring readjustments and varied applications of old principles, in order, in the different condition of things, to secure more vigorous and effective operations. To inquire whether this is not at present to some extent the case with us as Methodists in New England, and if so, to seek after the appropriate remedies, are among the motives that led to the call and assembling of this Convention of Methodist ministers and laymen, for the purpose of mutual and general consultation and advisement.

The Provisional Committee, appointed to make the needful arrangements for the business of the Convention, in order to give its deliberations and discussions a more definite form, have assigned several topics to be brought before us. The first in the series is in the following words : —

“ The importance of more systematic efforts to strengthen the weak places in our Zion, and to extend the gospel into new fields among us. Would not a return to the circuit system in some portions of the work, be beneficial both to the temporal and spiritual interest of the Church ? ”

My own personal acquaintance with the condition of things in New England, referred to here, is mostly limited to Maine and to my own (the Maine) Conference.

Taking this as a sample of New England, which perhaps would be hardly proper, the term "weak places in our Zion" is a term of no feeble significance, either as regards numbers, influence, or pecuniary resources, as a reference to our Conference statistics will, in part at least, clearly show. From the Minutes of 1865, the latest published, it appears that of one hundred and two charges, *forty* had less than one hundred members each, including probationers; thirty had less than seventy-five each, and fourteen less than fifty each. As this showing, however, does not necessarily determine the pecuniary strength, we will look at this a little more directly.

Of the number of charges in the Conference for the same year, reports were received from eighty-two. The average paid the preachers on these charges was \$193 $\frac{61}{100}$ . But of these, twenty-two paid four hundred or less, and eight less than three hundred. Beside these, there were twenty charges from which no report appears, but which, if reported, would in no respect present a more favorable view, being mostly those left to be supplied. It should also be understood that these amounts include all moneys paid for rent of houses, moving expenses, and, in not a few instances, the keeping of a horse, with all the incidental expenses of shoeing, repair of carriages, harnesses, etc. Nor is the whole story told here. There are large tracts of country in the interior and frontier portions of our Conference and State where the population is sparse, and where there are scattered over large territory members, and worthy members, of our Church, enjoying almost no public means of grace, not even those occasional services of a Christian ministry of their own denomination, or of any other (except obtained at great inconvenience), often rendered so indispensable in cases of sickness, affliction, and death, while the people in general are left almost without the Sabbath, or any other institutions or instrumentalities so needful not only to their proper moral culture, but also to prevent their verging to the condition of heathenism.

The answer to the question, Why are these things so? will be found by referring to facts in the condition of society in those regions; partly on account of their divided religious opinions, preventing harmony of action in supporting the gospel, and partly for want of enterprise and pecuniary ability, resulting from the tendency everywhere seen of wealth and enterprise to seek positions of more profitable investment and effort; and partly from the fact that in many localities the people have been so long used to this order of things that they, in many instances, have little desire for any thing different. To this should be added also the deadly influence of political hate and rancor, in some instances resulting in closing the churches against the ministry, and, in others, a refusal either to support or hear them. The foregoing statements will, so far as Maine is concerned as a part of New England, justify the use by the Committee of the term "the weak places in our Zion." How far the picture holds true in regard to other portions of New England, those better acquainted must judge. In addition to the above, it should also be noted that in the more populous portions of all New England there are constantly gathering into and around our business centres populations and communities to be supplied with gospel ministrations and the institutions of Christianity, for which it is our duty in common with other churches to provide. In most cases, in the infancy of such communities at least, there is not sufficient pecuniary strength in any one denomination at once to establish and maintain gospel ministrations without foreign aid. On these localities especially, the ever-vigilant eyes of our sister churches are constantly set, and unless we, as Methodists, show also a becoming vigilance and activity, we shall in many places we now occupy be entirely supplanted, and in others be hindered for years from taking the position which properly belongs to us, and to which, by timely and appropriate effort, we might easily attain.

It often occurs that where there are societies or churches in the same community of different denominations, and one is Methodist, and where both are in a pecuniary respect nearly equal, such other church, in addition to their own resources,



receive from one to three hundred dollars from foreign sources, for the support of a minister, while our ministers, as needy and as worthy, receive no such aid at all.

It is confidently believed that in this way not less than *seven thousand dollars* were expended the last year, by one single denomination, within the limits of the Maine Conference, while among us the sum expended was less than sixteen hundred. The great disadvantage, in comparison with some others, in which we are thus placed, cannot fail to be apparent to every considerate mind.

One more remark in this connection. In all our cities there is a numerous population who seldom or never attend religious worship. In some cases, no doubt, this is the result of entire religious indifference, and chargeable to nothing else; while, in not a few others, it is entirely the result of other causes.

In many of the city churches, the cost of seats for his family is absolutely more than the poor man is able to pay; and then the gay and fashionable and costly style of clothing, worn generally at such churches, forbids the poor man, in his mean and homely attire, to enter such churches, without a sense of degradation which few will or ought to bear. The result is as we see; but where the chief responsibility lies, we may not be as ready to admit. That there is a responsibility somewhere, and a fearful one, admits not of a doubt.

It is among the most pregnant sayings of the great Master, and one illustrating as fully as any other the true spirit of our holy religion, "The poor have the gospel preached to them." These statements, and the conclusions necessarily to be drawn from them, afford an answer, at least in one respect, to the question, "How shall we strengthen the weak places in our Zion?" The answer is, "Let the strong bear the infirmities of the weak." The more wealthy members and communities must be more largely drawn upon, to aid in this matter. In what way this can be most effectively done, there may be large difference of opinion. Several propositions may be taken under consideration.

One is, to organize a New England Home Missionary Society, with auxiliaries in each of the Conferences for joint co-opera-

tion; another, to establish Home Missionary Societies in each of the Conferences, with auxiliaries in all the charges, to act independently within its own borders; another yet, to urge upon the General Missionary Committee, and Board at New York a more liberal distribution, especially to the feebler and more needy Conferences and in some cases, a sum not less than the amount contributed by said Conference to the general fund. Or, if neither of these should be deemed feasible and acceptable, then by giving a greater prominence to our "Preachers' Aid Societies," before our people, make them to our preachers a more *effectual aid*.

There is, at least, one point more of grave importance to be considered. It is this: a more adequate supply of ministers. Were our resources in other respects equal to all demands, the weighty question would still press upon us, "How shall they hear without a preacher?" A reference to the Minutes of the New England Conferences will show an alarming and constantly increasing deficiency in the relation of demand and supply. To ascertain the causes that have produced this state of things, might perhaps suggest the remedy. While we maintain the doctrine that no man is made a true and legitimate minister of Jesus Christ but by divine designation, and admit that Christ, as the Great Shepherd of his flock and the Merciful Savior of mankind, can never be regardless of the necessities of his creatures whom he came to save, and that a living ministry is, in his economy, an indispensable necessity to the accomplishment of the ends of his mediatorial work among men, it must, then, follow that he will ever make appropriate and ample provision for all the spiritual wants of his creatures.

The evil, then, does not lie here, but must be sought for elsewhere. The call of God is upon hearts enough *to-day* for all present demands for a gospel ministry for the whole world. What, then, is the cause of the sad deficiency? Can it be supposed that men who profess to be the followers of him, who though he was rich, yet for our sakes became poor, who are the successors of those who took joyfully the spoiling of their goods, and counted not their lives dear unto themselves,—can it be supposed that *such* permit the unpromising pecuniary aspect

of the case to lead them to disregard the voice divine within them? I will not decide the question. To their own Master they stand or fall. It is to be feared that here, also, in too many cases, there is too much faith in *Gold*, as compared with faith in God.

This however, I apprehend, does not in every case afford the true solution. How far the want of religious vitality in the Church may contribute to this result, it may not be amiss to inquire. It is hardly good philosophy to expect that the young men in the Church will be much in advance, in the degree of their piety and religious devotion, of the older members; while, then, Zion is generally at ease, what are the influences around our young men, to stimulate their zeal and inspire their moral heroism to the degree needful to enable them to overcome their diffidence and remaining love of the world, or to break away from those associations that beget and foster such strong local attachments; or more still, to awaken in them the needful spiritual ardor to enable them to brave the trials, submit to the toils, bear the reproaches, and endure the "hardness" necessary to "a good soldier of Jesus Christ"? Is the charge against the ancient Israel true in respect to Israel of to-day? "The children are come to the birth, and there is not strength to bring forth!"

One further suggestion I will venture on this topic. It does not admit of a doubt, as the Christian ministry is an ordinance of God, and each minister in particular is divinely designated to this work, that the prerequisite qualifications, as well as the time most proper to enter upon his work, should be left to divine appointment and designation. It must necessarily result that the policy in regard to this matter that most nearly accords with *his* must more surely meet his approval and insure the best success.

Has he revealed this policy, especially as it regards ministerial qualifications, prior to entering upon the work of the Christian ministry? If so, what is it? Was an education regarded by him as a *sine qua non* to this office? or did he call an Amos, who was neither a "prophet nor a prophet's son," as well as an Isaiah, to be a prophet of his people? Did he select

a John, a Peter, and a James, and place them among his apostles, as well as a Paul? Let us hear his own declarations: "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised hath God chosen, yea, and things that are not to bring to naught things that are, that no flesh should glory in his presence." "The foolishness of God is wiser than men, and the weakness of God is stronger than men." It is pertinent to inquire how far our policy as a Church accords with God's, or has he changed his policy since the above declarations were made? Where is the limiting or restricting clause, confining it to any one age of the Church? And do not the reasons assigned apply with equal force and propriety to the present as to the past? And if the same reasons exist, and in all their fulness and force, then may we emphatically inquire, Why should not the same policy continue? Has not God vindicated this policy as well in modern as in ancient times? Let the history of Methodism testify.

True, there has been no time in the history of the past when we have not had *educated men* among us, adequate in both numbers and ability to the absolute wants of the age; nor, while his policy is duly respected, will God ever fail to call, from time to time, either from the feet of Gamaliel, or from the fishing nets of the Sea of Galilee, as the needs of his work may require, a learned *Saul*, or a less *literate* Cephas. I would by no means be understood as depreciating the importance of education in the ministry, or as inculcating an indifference to mental culture in those now in the work, or about to enter it; but I would insist that all of this be held in entire subordination to the call of God, and the directing finger of his providence. In full view of all our responsibilities to the present as well as the future generations; in full view of the history of our past success, and of God's own avowed policy, let us examine our present position on this great question, seeking divine aid and guidance for the future.

In closing the discussion on this topic, I would suggest the inquiry, How far our Theological Seminaries, increased in numbers and efficiency as much as we may reasonably hope to see them for twenty years to come, will be able to supply a ministry to the Church? Can we reasonably hope for anything more than barely a supply for the yearly wastes of the Conferences, keeping them up to their present number, affording little additional for either the increase of the home or foreign work? I must confess that, looking in that direction, the prospect is not very hopeful.

One topic more remains to be discussed: Whether a return to the circuit system would not in some localities be beneficial both to the temporal and spiritual interests of the Church? Probably there is a larger proportion of circuits in Maine than in most other portions of the work in New England. We have enough of each class at least to afford a basis of comparison. The abandonment of the circuit system, so far as it has gone, was at the demand of the people, rather than the work of the preachers; and the same causes that operated then to bring about the change still continue in all their force. These causes were the laudable desire to enjoy the constant means of grace on the Sabbath, at distances convenient for the attendance of their families, and also its supposed necessity, in order to the maintenance of the Sabbath-schools in effective operation. It not unfrequently also became a necessity, in order to preserve worship at all, and even frequently, to *maintain our Church* organizations, especially in those localities where religious services were constantly held by some other denomination. In such cases, a disintegration would constantly be going on, resulting soon in the entire loss of our position..

There are cases, nevertheless, where a return to the former order would no doubt be beneficial. It is, however, doubtful whether it is now practicable to effect the change. It may, notwithstanding, be desirable to call the attention of our people to it, in those localities where it appears feasible, as a needful measure both to give to feeble societies some Gospel means, who otherwise must remain nearly destitute, and also, in many cases, to afford a preacher a more adequate support.

The discussion on this essay was opened by *Rev. Dr. Monroe, of New Jersey*:—Dr. Barrows wishes me to remark upon a single point in the essay, as to the question of furnishing aid to the weak places in the support of the ministry. Dr. Webber suggested several courses,—(1.) The organization of a New England Home Missionary Society; (2.) The organization of a Missionary Society in each of the Conferences; and (3.) The increase of the appropriations of the General Missionary Society to the Conferences for this purpose.

Perhaps it is due to the General Missionary Society to say that it inaugurated a movement in its last annual meeting, increasing very largely its appropriations to the Conferences. It took up an order in its appropriations to Missions, as it has never done before. That order was, Domestic Missions as the first point to be considered, and the wants of the several Conferences as the first demand, before considering any part of the foreign work. While the last year, it may be, only \$1,600 was expended in the Maine Conference, now about \$1,000 more are appropriated to the same work. And just so far as the Missionary Board can go, so as to take care *not* to cultivate a spirit of dependence upon the Missionary appropriations, just so far are they disposed to go, and just so far will it be for the advantage of the churches. And you will find that from year to year they are increasing the appropriations according to your need.

*Rev. J. W. Willett, of the Providence Conference*:—It seems to me, sir, that the question as to the propriety or feasibility of returning to the circuit system is one too largely important to be passed by without a word.

Now, sir, it is said by the essayist, and proved beyond question, that the *people* will not submit to this circuit system. Now, sir, it might be a question, it seems to me, whether it is worth while to gratify the spirit that demands and seeks to maintain these small charges. If the people on those charges were practical Methodists, though there

be other churches maintaining services all day, they would much prefer one half of the services and usages of their own Church. And if it be true simply that they *will* not, it is worth while to argue the question whether the services of one half-day are not worth more than the services obtained under the present system. The *preachers* cannot be worth that to the Church that they would be if they worked one half of the day. Is it worth while to destroy our ministers when they are so scarce? I apprehend further—in justice to the membership let me say it—that they will not demand it among the laity, save a few here and there in these churches. The great portion of the members in these small charges will be willing to fall in with this arrangement.

Unfortunately, the few who oppose it are very much like the man a minister once had in his Sabbath-school class, who was constantly asking about Paul's "thorn in the flesh," and assailed him with the question, "What do you think of it?" "Well, I have sometimes thought," said the preacher, "that it might be an ungodly church-member, whom you could not turn out of the Church, nor get him converted." Let it be understood that every demand for the ruin of the men is not to be for a moment heeded.

*Rev. J. Thurston, of the New Hampshire Conference:—* I am very unwilling that this matter of circuits shall have the go-by here. I simply want to set somebody talking. This matter of returning to the circuit system is a vital question with us. It would be a marvelous thing if a New England Methodist Convention should finish up its work and have hit upon nothing to say about returning to the circuit system. That is a Methodist word,—circuit,—and some of the old folks upon the hills have not learned yet to speak the word station. These lay delegates, I am glad to see them. I was a layman once, and I guess it would have been as well if I had always continued to be such. [Laughter.] I have got that off, and

no matter if I have. [Laughter.] I want some of these wise men to speak. They think they cannot sustain themselves, if they go back to the circuit system.

Dr. Webber has certainly given us some wise counsels, but I want the thing discussed. I want them to hear it, and with a force I have not been able to give it. I am not willing that this subject should have the go-by. We must work the old circuit system, and set the whole country on fire, until the light of life and light shall go all over the hills and mountains, and through the valleys, and Methodism shall triumph throughout the land. We want the circuit system as we had it in the former days. Now we are going back by cutting up the villages, etc., until they want *the circuit system*.

*Mr. John Blackmer, of the N. E. Conference:*—The brother from New Hampshire said that he wished to hear from some of the lay delegates, and to know how they regarded the question.

You are aware, sir, that in the early days of Methodism, one of the excellences that we attributed to the circuit system was, the variety of gifts the people were permitted to enjoy by having circuits, and one following another around; so that one would not hear the same man oftener than once in three or four weeks. But when the stationing system was introduced among us, there was more complaint. We had been accustomed to hear men of different gifts; we wanted a variety, for the man who would have an influence upon one class would be powerless upon another. By having the circuit system here, with a diversity of gifts, the ministry was more effective and accomplished more.

It is a fact that there are many places in our New England Conferences which are so weak that they hardly give a young man support. They have to resort to shifts and expedients to gain a bare support for the stationed minister. It makes hard work for them, becomes a degrading



business for them, and is equally so for the man to be sent there. It seems to me that if we should return to the circuit system, if we should combine two or three of them together, if three places can support two preachers, let them do so, and let the preachers alternate with each other. I do not say that it would be best in all places, but in these weak places I do not believe it would hurt them a bit. I am afraid that our young preachers will become rather effeminate.

One idea further. I think that the circuit system promotes the social element. When I first associated myself with the Methodist Church, it was not an infrequent thing to go twenty or thirty miles to attend a quarterly meeting. They expected a good time, and they had it. Now the quarterly meeting is on Sunday, and the Presiding Elder comes, calls the Board together, preaches a sermon and goes, and there is no mark left behind it. It was not so formerly. We never expected that the quarterly meeting would pass without God converted souls. We expected that when God reckoned up the people, it would be said that this brother and that brother were born there. I have been to quarterly meetings where there were scores converted.

I hope that there will be action on this subject taken in this Convention, and that the Holy Ghost shall come down into our hearts, so that we shall be happier and better and wiser, until, when the next century shall come, there shall be scores and millions who shall be gathered in, better Methodists than any of us here to-day.

The essay on Home and Sunday-School Instruction in the Doctrines and Usages of the Church, was now read by Rev. James Thurston, of the New Hampshire Conference, as follows :—

The Methodist people, as a whole, are probably more inclined to a healthy ecclesiasticism than any of the non-Episcopal de-

nominations; yet, in urging the duty of home and Sunday-school instruction in the doctrines and usages of the Church, we need be exercised by no horror of what a late distinguished writer calls mere "Churchianity," as distinguished from vital Christianity; for there is evidently great laxness among us, especially in New England, in this particular branch of Christian training.

The attempted revival of catechetical instruction a few years since, and the more recent discussions by some earnest minds among us, which have resulted in the new chapter in our Discipline on the "Relation of Baptized Children to the Church," were promising efforts in this direction, so far as they proposed to go; but we are inclined to think that, practically, they have amounted to but very little. Indeed, so far as any thorough and systematic efforts are concerned, either in our families or our Sunday-schools, we are doing almost nothing by way of instruction in the doctrine and usages of the Church, *as such*. There are probably very few families among us, including those of our ministers, where the children, even those of larger growth, can give any intelligible account of what the Church believes, much less of the grounds of her faith, or of the nature and designs of her distinctive usages.

This certainly ought not so to be. I propose, therefore, to present some reasons which should prompt us, as a people, to give more attention to this important work.

1. The Church is *God's* institution. We do not mean to say that our Church is such in any invidious or exclusive sense, but it certainly is a part of that divine organization which Christ has established for the enfolding and guiding of his great flock on the earth. If there are good reasons why adult persons should understand and appreciate the principles and operations of an institution of God, and if it is a just conclusion that children should be taught divine things, as well as grown-up people, then it is our duty to instruct the coming generations in the doctrines and usages of that branch of the "Holy Catholic Church" into which the providence of God has led us.

2. There is a stronger argument for the instruction of Meth-

odist children in the doctrines and usages of the Methodist Church than that which arises from mere consistency and the fitness of things. It is fitting and consistent that each Church should take care of its own children, and Methodists should not be indifferent to this demand. But we honestly believe that our doctrines and usages should be made the subjects of home and Sunday-school instruction, because they are better than those of any other Church, because the principles and methods of the true Church of Christ find here their fullest significance and highest development.

A semi-liberal doctor has told us that we "cannot fasten the soul of the child to Christ with the spikes of dogma." That is true when the dogma is wrought into spikes and driven through the soul of the child, crushing its reason and freedom; but when the doctrines of the gospel are so presented and illustrated as to appear in their native simplicity and consistency, they will commend themselves to even the soul of the child. Then the "words of the wise shall be as goads, and as nails fastened by the masters of assemblies, which are given by one Shepherd."

3. If our children are allowed to grow up ignorant of, and consequently indifferent to, these things, they will finally get perverted, false, and injurious views of them. This is true, whether we consider it as relating to the Church of Christ in general, or the Methodist Church in particular. Many thousands of the children of the Church of Christ have become alienated from her simply from the lack of such instruction. To-day they revile her doctrines, curse her communion, and blaspheme the name of her divine Head, and rank themselves with her open enemies or willing neglecters, because they were never taught the truth as it is, or because the practical instructions they received, in the examples of their teachers, gave the lie to the lessons imparted.

It is to be expected, and perhaps not much regretted, that there should be, to some extent, in all the churches a mingling of persons of different ecclesiastical and family antecedents. But if we are Methodists from conviction and affection, and not merely from the accidents of association and locality, we

cannot be indifferent to the undeniable fact that thousands of men and women, who were born in Methodist households and converted at Methodist altars, owe and *own* allegiance to communions whose doctrines and usages we believe to be less adapted to promote a truly successful religious life. Of course we grieve not for these as for the much larger number who acknowledge allegiance only to the "god of this world." Yet we cannot resist the conviction that vast numbers of such had never gone out from us if they had been trained to understand, and therefore to *prefer*, the doctrines and usages of the Church of their fathers. It is not necessary that our children should be trained bigots or mere Church partisans, but they can, and ought, to be made to appreciate and love the Church they should feel proud to call *their own*.

In regard to the best methods of doing this important work, we have time for only a few brief suggestions.

1. And, first of all, let the pulpit speak on this subject. It is not enough to preach Sunday-school sermons now and then, nor to present the general subject of religious home training; but this specific topic of instruction in the faith and practice of the Church, as such, should be brought prominently before the people. We cannot expect them to move in this till their pastors shall give the key-note.

2. Let Methodist parents make it a point to *methodize* their children; that is, make them Christians after the Methodist pattern. And to this end, (1.) let them teach true Christian *Churchism*—to believe in the sacredness and divinity of the Church as an institution of God. (2.) Let them observe themselves the ordinances of the Church, and particularly let them dedicate their children to God in baptism. Let them *be* Methodists themselves in this thing. (3.) Then let them explain to their children, in those familiar talks which children love so well, the nature of the Church, her doctrines, ordinances, and usages. What a delightful and promising work would this be! (4.) It would be a good plan for parents to give their children lessons, to commit to memory, in the Articles of Religion and the General Rules. (5.) The Catechism will be found of great service in this work; for, though it is designed to cover the

whole ground of the theory, experience, and practice of the Christian religion, yet much of it can be applied specifically to the teaching, illustrating, and proving the doctrine and usages of the Church.

3. Let the Articles of Religion, General Rules, Baptismal Covenant, Apostles' Creed, and the Catechism be committed to memory in the Sunday-school, with brief lectures by superintendent or pastor from time to time.

4. If some competent author would prepare a manual, for home and Sunday-school instruction, embracing these matters, with a brief sketch of general and Methodist Church history, to be used by our people, he would do the cause of Christ great service.

Finally, let us remember that these instructions must be illustrated by the true spirit and life; without this, doctrines and Church rites are but the letter that killeth. The spirit that giveth life is a spirit of loyalty to the Church, of love to God and souls, of faithful working and holy living. The soul of the child may, in some sense, be fastened to Christ by these spikes of sound doctrine, when first it is won by the "fragrance of a divine life filling the house."

*Dr. True, of the N. E. Conference:*—I want to break the ice. I understand that the Rev. Daniel Richards, of the New England Conference, has something to say on this essay.

(Mr. Richards was called for, but did not respond.)

*Rev. Dr. Coggeshall, of the Providence Conference:*—I feel, sir, very much interested in this essay. I accord with the writer; I agree with him in opinion; I have done so for a long time. There is one thing, sir, that has deceived us Methodists, one of the prominent phases of Methodism—namely, ours has been a *Revival* Church. We commenced with a revival on the other side of the Atlantic and on this side of the Atlantic, and that revival has continued until now; it has never ceased, at least, for any length of time, and so far as the whole denomination is concerned, has *never* ceased. Sometimes we have not only

been permitted to raise up a class in a year, but, sometimes, a church in a year, and sometimes several hundred churches in a year. And this work has gone on until we have attained our present colossal proportions; until in this centennial year of Methodism we all rejoice over a million of people in our communion; and if we reckon all branches of this Church, nearly double this number.

Now, Mr. President, these very successes have deceived us. We may as well look at this point first as last, and look at ourselves in this particular.

In the Acts of the Apostles we see *all* revivals. The day of Pentecost was a great revival, and so all the way through. But when we come to the twenty-one epistles, revival is never mentioned. Look at that fact. But there it is doctrine, discipline, dogma, culture. That is the thing, sir, and there it is, bringing up our children in the nurture and admonition of the Lord.

And in the Letters to the Seven Churches in Asia it is, doctrine, discipline, holy living. It is not, repent and have your first feeling, but, repent and do the first works; and that is a *great* difference.

The trouble is, now-a-days, to have our first feelings. We wait until men die, and societies perish, and ministers are driven from their fields of labor. When we get to giving heed, then the thing will be done.

Now, sir, whoever has read the Old and New Testaments will be satisfied that the great design of the Head of the Church is that the Church shall grow rather from *within* than from *without*, because we cannot control the masses without order. Ofttimes the masses have been far too strong for the Church. But we *can* control our own children and domestic relations. Thus it appears that the promise made to Abraham that "In thee and in thy seed shall all the nations of the earth be blessed," and "I will be a God unto thee and to thy seed after thee," and that he "should be the father of many nations," was made to de-

pend upon what, sir? A revival? Not exactly, sir, but upon the religious culture of his children. And we see this idea running all through the Book of God. "I will circumcise thy children, and they shall love the Lord thy God;" and "I will pour out of my spirit upon thy seed," and "they shall spring up as willows by the water-courses."

Some years ago, at a camp-meeting at the South, a brother was put upon the stand to give a closing address. Said he, "Now you have been here four or five days, and souls have been blessed, saints have been sanctified, and you have lived in heaven though on earth. Now you are going home, and your religion is to be put to the test. It is to come to the test on your farms and plantations, and in your political life; and I wish you to understand, brethren, this one thing: Methodism is like a willow withe; stick it down either end first and it will grow. [Laughter.] And you never can pull it up." Now, the very first sermon that was preached on the day of Pentecost, when Peter stood up to inaugurate the kingdom of Heaven and open the doors to the perishing multitude, and the cry came up from that great family, "Men and brethren, what shall we do?" here the word came, "Repent and be baptized every one of you," etc.; "for the promise is unto you and to your children." The children were not forgotten, neither were they neglected. I am satisfied of this one thing,—that if the simple advice of Bro. Thurston were heeded, if we trained properly our children, we could speedily double ourselves from within and double ourselves from without. And when these United States are converted, and we in our proper position, then it would not take a great time to convert the rest of the world, for the rest of the world must do as we bid them do! Never mind whether they dwell in Europe, Asia, or Africa, or in the Islands of the Sea; whether they be Papists, Mohammedans, or heathen, for they must by and by do as we say! I have no doubt

but one hundred years from this time the whole world must do as we say. Any Church that controls these United States, in the course of the next century, will control the destinies of this world. I have no more doubt of it than I have of the multiplication-table. And now for this great work we must apply ourselves. I am a father, and although I have not performed my work as earnestly and faithfully as I should have done, I have received grace from above so that I have satisfied myself that these principles and facts are true. And if, therefore, our brethren who are complaining of a want of revivals will now go home and commence in their own families, they will soon have one.

What is the Church of God? It is a congregation of Christian families. If they are intelligent, pure, holy, devout, and perfectly given to God, the Church will be so. If these families are prayerless, the Church will be so likewise. Since the water cannot rise any higher than the fountain, the Church can rise no higher than the families. I rejoice in God that, at our General Conference of 1856, in Indianapolis, Bro. Hibbard was led to introduce this subject, which led to the introduction of the thing into our Discipline. I rejoice, also, in everything of this kind which has been done. I rejoice in this discussion. I rejoice in the introduction of the thing into the "Quarterly," and the books from the Book Room. We have made progress in the right direction, and as we are upon the right track, I trust we shall compass our purposes at last, and the time come when it is said, "The Lord God shall cause righteousness and praise to spring forth before all the nations." (Isa. lxi. 11.)

*Rev. N. Culver, of the N. H. Conference:*—I merely rise to endorse the essay, and to add a word or two in order that this Convention may feel the force of the sentiments there presented. There is one thing that hinders us in our particular efforts for the instruction of children. There



is a feeling among the preachers, to some extent, I know, that they have not talent to instruct the children according to the Discipline. And there is this same feeling with the laity. It is sometimes difficult to find a superintendent, and there is difficulty to find teachers adapted to the Sabbath-school work. I have had ministers say to me, "I cannot talk to children."

Now, my brethren, it seems to me that if I could not talk to the children, I would go and pray to God until I got baptized with the spirit of love for the children; and then I would pray for and preach to them, and get their attention and their hearts. If I wanted to increase my congregation, I would certainly go to work to get the children blessed. And I would go outside of my church, and to those who are non-attendants of any church, and if I could get the children of that family, I could get the parents too. As an illustration: There was an Irish family of my acquaintance. The parents were profane, intemperate, and, withal, inclined to Romanism. There were two lovely children in that family, and I felt interested to get them into the Sabbath-school. I went and urged that they might attend the Sabbath-school. The parents said, "We are poor, and cannot clothe them." I promised them clothing, and they declined. But I went again, and, at length, after repeated attempts, I secured a promise from the parents that they might go to the school on the condition that I should clothe them. The man came to me as early as half-past nine o'clock one Sabbath morning, and said, "I present them to you, sir." I took them and put them into good classes; and, in a little while, the man came to me and asked, "How do my little boy and girl get along? I must come and see them," said he. He did come and see them, and soon he rented a pew, and soon set up his family altar and sought after God. He came to me a little time after, and said, "I want to pay for preaching," and brought me the clothes, saying, "They have been

kept nice, and I want you to give them to some one else, for I can clothe them myself; and I want to go to church." And the man came to church, and became a very respectable man. I know the family now. They live in a fine house; have property; the children are grown up, and are educated; stand high in the community, and are respected. The whole result is from taking these little ones and leading them to the Sabbath-school. I could speak of various cases within my knowledge of the same or similar results. I thank God that in the same Sabbath-school I know one minister who was converted there, led to Christ, so that he became a good minister of the Lord Jesus.

Ministers in different Conferences have acknowledged to me that they obtained their first impressions in the Sabbath-school. Now, I believe we must take hold of this work, and go out after the children, and seek to bring them to Christ and heaven.

*Rev I. J. P. Collyer, of the N. E. Conference:* — I will tell you a little fact to correspond with the one my brother has just told. A little New England radicalism needs to be thrown in to break up the restraint that seems to prevail. If we are to give instruction to children, as we are taught by that essay, which seems to be endorsed by these brethren, we must have more time. And this acquisition again refers to the subject-matter before you a little while ago; namely, the circuit system, — the having a pastor fill two churches, and occupying one half-day in each, leaving the other half for the Sabbath-school. If we will do this, we shall have plenty of time to carry out the idea of the essay. Many of our schools are held only three fourths of an hour. Many of them are held just after the morning services, and the children have no disposition to learn either the dry or the more genial truths that are taught them. But if time is taken, and plenty of it is taken, to impress their hearts and minds, then we may lead them, sir, in the way to get their souls, as well as in the truths that shall build them up

in instruction. But, sir, the fact to which I referred is this: An unconverted man, a man of strength, met me the other day. Said I, "Why are you not more at church?" "I am a watchman," said he. "I watch nights, and have to sleep in the daytime; but I am exceedingly interested in your Sabbath-school. Uncle Cook came to our Sabbath-school, and promised a Bible to the person who should get an adult into the Sabbath-school, particularly a father or mother. My little child came home and tried to get her mother to go, but did not succeed, and then came to me. I have never been accustomed to attend church. I did not go at all. But I looked upon little Nellie, and thought of her desire for the beautiful Bible, and finally, said I, 'She shall have it.' And when the day came, I said to her, 'I will go, Nellie.'" Nellie took his hand and walked into the room where Uncle Cook was, introduced him to the superintendent, and told her story; and he entered the Sabbath-school, and now, sir, he is going to be converted!

*Rev. Mr. Enright, of the Vermont Conference*, said that a personal acquaintance with Methodism on both sides of the Atlantic justified him in saying that the mother Church exceeded her more thrifty daughter of this Western world in attention to the children.

In the absence of Rev. Prof. Vail, of the Concord Biblical Institute, N. H., who was detained by sickness, the essay assigned him, on the Education of the Ministry, was now read by Dr. Cooke, of the New England Conference:—

"Speaking the truth in love," is an apostolic and divine precept. But speaking the truth on many subjects is often unacceptable to the hearers. This we have found to be the case in speaking the truth on the subject of *Ministerial Education*. We have found that the men who boast of preaching with plainness to others are most intolerant of plain preaching when directed to themselves. Nevertheless, we must continue preaching to the preachers, whether they will hear or whether

they will forbear. Above all other men, *they* should be instructed and warned; "for if the blind lead the blind, both shall fall into the ditch." In 1848 the passage of our character was arrested before our annual Conference, by our Presiding Elder, because we dared to tell them that they were "*lamentably deficient in learning.*" Our brethren put the screws upon us, and undertook to make us take the declaration back. But through grace we held fast to it, and declared before them all that it was *true*, and *we never would take back a syllable of it.*" After keeping us suspended seven days, they took off the screws, said we were a *good fellow*, that *there was no fault in us*, and let us go! So we finally fared a great deal better than our Master, who lost his life for his faithful witness to the truth. All this was done by a Methodist Conference, less than twenty years ago, in the city of Burlington, in the recently enlightened State of New Jersey, admitted a second time into the Union at the November election, 1865. *We protest, brethren* (we speak now more especially to the ministry), *that we are not your enemy because we tell you the truth*, and that we never have been your enemy, as we have steadily declared this fact, that the Methodist ministry are too generally *lamentably deficient in learning.* It is less true now than it was twenty years ago, for which God be praised! But it is still too true. In learning we are, too many of us, *lamentably deficient*, and what is even more to be deplored, we have not grace enough (at least, this is the case with some of us) to be told of the fact. Our venerable Missionary Secretary, whose little finger is bigger than the loins of some of his junior brethren, was pleased to say, a short time since, that *the life of the Church is progressive*, and gives, as an instance of progression in our own history, our advancement in education. Now, on this present week (May 10), the venerable Secretary is sharply called to account for such temerity as uttering a "charge," and making "a slander upon the mother that bore us." But, after all this little dust, the venerable Secretary is *right*. *The normal life of the Church is progressive.* It is so presented in Scripture. It is so exemplified in history. He is *right* on the question of "a lay representation," too, else the constitution of this Convention is a

great mistake, made up as it is equally of ministers and laymen. Yes, brethren, the life of Methodism *is* progressive. All along in the century just closing it has been making progress in knowledge, in grace, in influence, in respectability, in numbers, in education, in moral power, in Conferences, institutions of learning, in churches and church architecture, in wealth, in missions, in missionary labor, and in missionary funds; in colleges, universities, and theological seminaries, and, above all, in well-educated, able, successful, and godly ministers, and in a pious, intelligent, liberal laity, until, as Chief Justice Chase recently said in New York, "*The Methodist Church has become THE Church of the country.*" Well did he add, "Its beginnings, oh, how feeble! Its present status, oh, how glorious!"

But we must not be self-adulatory. "Let another praise thee, and not thine own mouth." We must speak the truth, and not be blind to our remaining faults and short-comings. Much yet remains to be done. The *first* and greatest want of the Methodist Church, in our estimation, is a *well-qualified ministry*. "Like priest, like people," has passed into a proverb, though the prophet puts the simile the other way, "Like people, like priest," for the purpose of expressing the thought that the priests of his day had fallen down to the same moral level with the ignorant and sinful common herd. They *should* have been its leaders, its guides, "pointing to brighter worlds, and leading the way." It is clear, then, that the better and higher the character of the ministry, the more elevated and happy will be the people.

#### WHY SHOULD THE MINISTRY BE WELL EDUCATED?

Let us look at a few of the reasons why the ministry should be well educated.

1. The ministerial vocation is pre-eminently a *teaching vocation*. It is necessary that a bishop, says Paul, be *διδάσκων*; — *apt to teach* — skillful in the work of teaching. But no man can *teach* what he has not first learned. Hence there must be teachers of the ministry, and schools are a necessary expedient for the most profitable and efficient communication of divine knowledge.

It is the business of the minister *to teach* especially the Holy Scriptures. A knowledge of the original Scriptures, the Greek of the New Testament and the Hebrew of the Old, is needful. The English translation is not inspired; no translation is inspired. All are human. The divine originals alone are inspired from heaven. No minister who aspires to be a true and most efficient teacher of God's word will be content for a moment to exercise his office without a knowledge of the divine originals. It is a great work to expound the Scriptures. We venture to say that there are very few men now living that can correctly explain the first chapter of Genesis. Very few of the living ministry, we judge, even of this day of light, can interpret properly the prophecies of Daniel and Zechariah. No man who is not a master of the divine originals can do it. How few, also, are able properly to explain the Epistle to the Romans! and the number is still less of those who can open to our astonished sight the mysteries of the Apocalypse. And yet we cannot excuse the young man who, at this day, enters upon the sacred office without an ability to do all this; and the time is not far distant when the Church will not excuse him. The Methodist people read their Bibles; their children do the same, and love to do it. The one and a half millions of our Sunday-school children and Bible-class scholars are engaged about this blessed work every Sabbath. In their difficulties, to whom shall they go but to the pastor of the flock?

It is absolutely necessary that our ministry be educated, — well educated, — educated in the best possible manner, in order to discharge their great duty to Christ and to their congregations. Let the young man remember that the hosts of our Sabbath-school children are already upon his heels, and let him bestir himself in this matter of the attainment of sacred knowledge; for, if *he* cannot feed them, they will find another shepherd.

2. A second reason why the ministry should be well educated is the fact that the churches and the people generally look to the ministry to take a leading part in the great moral enterprises of the day; such as temperance, secular education, the observance of the Sabbath, the promotion of equal rights

in opposition to caste and slavery, and the multitude of kindred objects which have for their purpose the establishment of morals and the Christian religion. In all these matters the pastors are to take a leading interest. They are to advocate them upon right principles; they are to show themselves consistent in their teachings. When they teach morals, they are not to contradict their teachings in religion. When they preach temperance, they are to put it upon Bible grounds. When they preach equal rights, the proper distinctions must be made in regard to the ruler and the subject. When called upon to advocate the importance of secular education, and to promote the welfare and prosperity of the common schools, they must, on such occasions, at least speak good English. And when they examine a teacher, the certificate should be in all respects an example of correctness, otherwise the minister suffers in his reputation, and the Church suffers from his incompetency. His want of learning brings upon it reproach, if not disgrace.

Now, such a minister must be a thoroughly-educated man. He must be a man of learning, acquainted with the classic writers of other languages besides his own. He must be a good grammarian, a good theologian, and well versed in history, and, above all, in the Scriptures. He must have all this superadded to good, sound common sense, and a good degree of health and physical energy. I must emphasize *common sense*, for however much learning a minister has, if it is not laid in a good substratum of common sense, it is of but little practical account. Many of our fathers in the ministry were men of limited learning, but they abounded in good common sense, and in piety towards God. But our fathers, who were men of learning, superadded to good sense and deep devotion, were the men who gave character and influence to the Church. Such were Hedding and Ruter, Fisk and Olin, Mudge and Merritt, Pickering and Lindsey. These, with many others who might be named, were men of respectable learning, superadded to great common sense, and piety, and powerful pulpit talents. Such are the true fathers, under God, of New England Methodism, whose names will be held in everlasting remembrance.

There is the best reason to believe that the knowledge of let-

ters was originally given to man by the divine hand. However this may have been, it is certain that God has made letters the depository of his oracles. It is in vain, therefore, for any man to properly attempt the duties of a minister of the Christian religion without a knowledge of these. Besides, they are a necessity of civilization, and of all human progress and happiness. The absurdity of a want of understanding in these is therefore apparent.

Hence the prophets and apostles were men of letters, as their writings clearly attest. So the Lord Jesus himself did not despise letters; for the people, wondering at his learning, said, "How knoweth this man letters, having never learned?" And again it is said, "Having stooped down, he *wrote* on the ground." It is true there was no need of his going to school, and yet he honored the slow process of teaching by keeping his disciples under his own personal teaching for three years, in a thorough theological course, superadded to their literary course which they had already received in the schools of the country; and then, finally, after his resurrection, he gave them a *grand review* of the previous three years' course. It is true there were certain persons who "took them to be ignorant and unlearned men," but in this they were greatly mistaken. Their writings, — I appeal to their writings, — these show beyond controversy that the prophets and apostles *were men of letters*, or of *learning*. It is vain, therefore, to plead for ignorance of letters from any scriptural authority.

It is agreed, then, on all hands, that an educated or well-instructed ministry is highly needful. In fact, we *must* have such a ministry. The leaders especially *must* be men of that character, and it were well that learning should be the *rule*, and not the exception, for the great body of our ministers.

Hence arises the question, *Precisely how far should we aim to have a learned ministry?* Here, doubtless, there is some difference of opinion among us. Still, we are agreed upon the main points. (1.) We are agreed that a minister should be well versed in the common and higher branches of English, and in a thorough knowledge of the English language, — the language in which he is to preach. But it should be remembered that a



*thorough* knowledge of English implies a previous knowledge of Latin, from which the English tongue is largely derived. A knowledge of Latin, therefore, becomes necessary to the minister. In this we are generally agreed.

(2.) We are generally agreed, further, in the view that a knowledge of the two sacred languages — *the Greek and the Hebrew* — is highly important, — the languages which God has chosen out of all others by which to communicate his word to the world. We are now prepared to answer the question how far our young ministers are to study before entering fully upon the discharge of the duties of the sacred office. They are first to know the sciences of their mother tongue, and the Latin, and, finally, an ability to read the Scriptures in their divine originals. The best way for the young minister to do this is to accomplish faithfully the academical course of study first at the Conference seminary and the college, or university; and secondly, the professional course at the theological school. This is precisely the rule and practice adopted by the churches of other Protestant Evangelical denominations, — such as the Protestant Episcopal, the Presbyterians (old school and new), the Baptists, and the Congregationalists of New England and of the country generally. Now the Methodist churches cannot allow of any lower standard. We must have an equally trained ministry with other denominations; first, because it is *right* and *proper* in itself; second, because our churches demand it. Our people prefer it; they do not want an *inferior ministry* as to learning.

To this rule for the education of the ministry among us there would be many exceptions, as there are many exceptions to it in the practice of other denominations. The rule is good, nevertheless, and should be sacredly adhered to in all possible cases.

To this view of ministerial preparation there are two classes of objectors. The first class is the *lazy, superficial students*. Unfortunately, *we* have some such young men, who aspire to the office of the ministry. They generally wish to get into the ministry in the least possible time, and with the least possible study. They dread, above all things, the hard study and the labor of years implied in our rule. The ministerial life of such men is usually short. The people soon find them out, and they

pass into obscurity and forgetfulness. The second class of objectors is made up of those ministers who have been introduced into our ministry at too early a stage of their studies, or before the establishment of our colleges and theological schools. These brethren are ever saying to the young men, "See how I have done"—if not in words, yet in fact. They admire the old plan of going from the workshop to the pulpit, and profess that schools and learning are of small account in making a Methodist minister. Both of these classes are interested objectors, and hence are poor judges in this case. The first class do not relish the labor of study, and the second class take our mode of ministerial preparation as a reflection upon them. Both are in the wrong. The gift of learning, as well as the gift of grace, is necessary to constitute a proper minister of Jesus Christ.

In conclusion, we would render thanks to Almighty God, who has at length brought the Church of our choice into the right position on the subject of the "*education of the ministry*." This centenary year, we doubt not, will show to the world that Methodism is fully up to the line with our sister Protestant churches in the work of raising up a learned and godly ministry for the cause of Christ.

May God abundantly bless this Convention, bless all its members, bless all the churches represented therein, and make it a powerful instrumentality for the advancement of Messiah's kingdom in the earth!

The time of adjournment having arrived, at the conclusion of the paper, various notices were given, and the Convention adjourned with the benediction by Rev. Dr. Webber, of the Maine Conference.

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## TUESDAY EVENING SESSION.

THE services were commenced in the evening with the singing of the 570th hymn, and prayer by Rev. John Howson, of the Providence Conference.

Rev. Dr. Barrows, from the Business Committee, moved that the discussion of Dr. Vail's essay be made the order of the day for to-morrow morning at 9 o'clock, which was agreed to.

The announcement was made that an artist of this city proposed to take a photographic picture of the members of the Convention at 2 o'clock p. m., Wednesday, grouped under the old historic elm on the Common; and, on motion, the proposition was accepted.

*Mr. Josiah Hayden, of the N. E. Conference:*—I wish to speak to every man who is here as a delegate or a layman, and I wish that it might be distinctly understood that he is a lay delegate. This will unembarrass him. [Laughter.] We want to encourage you to speak, for, in fact, we know some things the ministers never did know. I want to encourage our lay brethren, and I want to say to them that we have been invited here, and we have been invited here by ministers whom we love as we do our eyes. I can say that I love Methodist ministers as well as I love any beings on earth. But I do not say that I love all their bad qualities; but I do love their good ones, and I am trying to cover up their bad qualities.

Never mind, brethren; we who hear you are of the congregation. And in reference to education, I thought, as the essay was read, some of my young brethren began to quail. You began to quail because you did not come up to that standard we have been hearing about. Now, my brethren, if you will come up with your Bibles in your hands; if you will come to us from your knees, from your closets, with tears in your eyes; if you will come to us, learning from that blessed book, the Bible, and preach the gospel of Jesus Christ, and preach the word of God, we will receive it, by the grace of God, into good and honest hearts, and it will bring forth fruit, I trust.

Now, then, I am an old Methodist layman, so old that when I first came here into New England, some forty-five

years ago, there was scarce a Methodist here, sir. I was passing through one of these towns and I was asked, "Are you a Methodist? What kind of folks are they? Do they marry?" [Laughter.]

Those of us who have lived a great many years know *some things*. I only speak of these things to say to my lay brethren that the ministers invited you here, and that they did it in good faith. They felt as though they wanted our help, brethren, and, by the grace of God, we will give it to them. We will speak as freely as if there was not a minister here. [Laughter.]

When the subject of circuits was up, as it came up this afternoon two or three times, I felt as though I wanted to say something. I was waiting for other brethren to speak.

One thing more I want to say just before I sit down, and that is this: in reference to the ministers I want to say this, that we do know something more about some things than they do. [Laughter.]

The subject has come up whether it is best to increase our number of ministers or to increase the number of places in which they are to preach. Now I know a Methodist minister does not know all subjects as well as we can and *do*. When we reduce our circuits or reduce our districts, what is the consequence?

The preachers are reduced perhaps twenty. The consequence is that we do not have a very fair representation then. The Presiding Elder says in reply to our petition for a man, "I have not got such a man on my district." Well, can't you go out of your district? Can't we have a variety?

Now I want to say that a Methodist minister is not any *worse* than anybody else. I am acquainted with a Congregationalist preacher. He is a good man, an educated man. But his people did not like him, and some of them came to me and said, "Mr. Hayden, how shall we get rid

of our minister? We are tired of our minister." And they asked me to go and talk with the Congregationalist minister and get him to go away. I went and talked with him. And he said, "I have had a chance to go as chaplain in the army." "Well," said I, "I'd go." [Laughter and applause.] Said I, "You can go and be a chaplain two years, and come back to your congregation, and they will all take you into their arms and think that you preach better than they ever heard you preach before." "But," said he, "my people could not bear to have me go and leave them. They love me so dearly that I cannot bear to leave them, for they love me to an individual; they *all* like me, and I cannot bear to leave them."

But when he was told afterwards, by a committee appointed to tell him, that they did not want him any longer, he would not believe it. [Laughter.] With all his learning, he did not have good common sense. [Prolonged applause and laughter.]

Rev. Dr. Cummings, of the New England Conference, and President of the Wesleyan University at Middletown, Conn., now presented and read his essay on the Endowment of our Educational Institutions.

It is evident that the discussion of this subject in the time assigned is impracticable, and that only a few general remarks are expected from me as introductory to its consideration by others.

As one mode of expressing its duty, it may be said the Church should strive to secure the highest form of manhood. This term, used in a general sense as relating to the race, is the true Christian civilization. This implies that the human faculties are to the highest degree developed and rightly directed. The process of securing this development and direction involves the true idea of education.

God creates the mind, bestows its faculties, surrounds it with objects for investigation, and gives the motives that shall urge to exertion. He has so constituted man that, in search

of the truth, he finds a higher joy than in its possession. He stimulates man to action, in which is contained the existence, happiness, and perfection of our being. Knowledge is chiefly valuable as it affords a stimulus to the exercise of our powers, and the condition for more complete activity. The great objects man should seek are his perfection and happiness. These coincide and constitute but a single end. Pleasure is the concomitant of right activity, and the full development of the human faculties is in proportion to their capacity of free and continued action. Knowledge is not to be sought as a means of external good and increase of power in society, but as a means of mental exercise, through which the soul is improved and brought nearer to God.

It is in the work of cultivation and development, in accordance with the plan of God, the teacher appears. He is the most direct co-worker with God, and his agency is absolutely essential to secure to the race that power and culture which are to God especially pleasing as a part of his plan.

The strange sentiment, that "Ignorance is the mother of devotion," was once received with sufficient favor to pass into a proverb, when it must appear to any reflecting mind that it is simply absurd to suppose that ignorance can be pleasing to God, or that the development of the powers he has commanded us to improve can be unfavorable to godliness. It is true that development and right direction have not always gone together, and that knowledge, ever a mighty power, has often been the instrument of evil. But such in no case or degree is its natural tendency, which, from the very nature of the case, must be favorable to piety. Some degree of intelligence is absolutely essential to virtue; for, without it, no man can know the will of God, or perform right actions. It is only in proportion to the extent of his knowledge that man becomes capable of meeting the claims of God's love, and of rising to that degree of moral perfection which constitutes his chief glory and secures his rank in the universe. There has ever been a close connection between the Church and the highest institutions of learning. Nearly all the oldest and most influential colleges and universities were founded by the Church, and they have been re-

garded as though established for the promotion of her objects. It is in this view that in time past the most earnest and successful pleas were made for their support.

Our fathers built colleges "*pro Christo et ecclesie.*" They piously said, "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for, and looked after, was to advance learning, and perpetuate it to posterity."

The most successful colleges of the country are, to a great extent, really religious institutions. Their instruction and discipline are under the care of pious men, who aim to secure the consecration of the souls of their pupils to God, and to impress on them that the fear of the Lord is the beginning of wisdom. In every other age, and in every other country, by legislation, not subject to the popular will, the instruction of the people has been committed to the Church; but in our country this result has been secured by a tacit and general consent. Nothing but religious principle has been able to overcome the difficulties in the way of establishing and rendering strong the higher institutions of learning. Such are the circumstances of our country, the peculiarity of its institutions, and the ascendancy of religion in education, that it may be considered as settled that between the Romanist and the Protestant churches the education given in the highest institutions will be divided.

But while admitting that the Church should secure a Christian civilization, which can only be founded on general popular education, many will deny that the endowment and support of colleges is the best means of securing this result. But the whole history of colleges shows that they have been the most efficient instrumentalities for the promotion of popular education. It is an error to suppose that in education the law of influence is from beneath upward. It is directly the reverse. Colleges have taught the dignity and worth of mind, and ever furnished a stimulus to intellectual improvement. They create a necessity for classical and higher English schools, and these

call for institutions of a lower grade. They place a high standard of culture before youth, which they would not otherwise seek. Where academies and colleges are cared for, these common schools flourish best. Our country furnishes abundant illustration of this truth. The colleges educate the minds that educate the people. All educated men are interested in popular improvement and refinement, and their influence, both unconscious and voluntary, is in favor of education. The best elementary books, and those that give us the laws of the language, as well as the more difficult and abstruse works, have been prepared by graduates of colleges.

As lovers of their country, educated men, knowing that republican prosperity must depend on knowledge and virtue, are led to use their utmost skill, as accredited standards of truth, to diffuse them through the community. They will be found to be the open and fearless champions of all legislation in aid of science and art and literature.

There are in the United States more than fifty thousand graduates of our colleges; the aggregate of their influence in the learned professions, and in the various departments of social influence, is beyond all calculation. Take from any period of our history — from the time of the first congresses and conventions that put forth the Declaration of Independence, carried our country through the war of the Revolution, and framed the Constitution — the men educated in our colleges, and you will have removed the chief source of power and of good to the State. If colleges were removed, the whole fabric of our social, political, and religious history would be destroyed; education, politics, and religion would be left without competent guides; and the school, the Church, and the State would be without a suitable head. College education forms the leading minds of the community, who, by their talents and attainments, will exert a controlling influence over the State. The young men who go forth from these institutions are but a small part of the youth of the country, but they will soon fill the larger part of the posts of honor and power in the Church and the State. Next to home influences, the college does most to shape the character of those who will be the ruling spirits in every de-



partment of social and public life. One of the most important facts connected with the power of colleges is its permanency. It perpetuates the magistracy, the ministry, and the teachers in the inferior departments of education.

The Church has been greatly indebted to colleges. Ministers founded them, and they in turn have sent forth able and faithful ministers. The many able and successful ministers who are not graduates are, nevertheless, benefited by colleges. Educated men have furnished the helps to a better understanding of the Scriptures. They have clearly presented systems of doctrine, and brought within the reach of the people the results of the learning of centuries. It should ever be remembered that the translation of the Bible into the English language was the work of men trained in colleges. This has been a glory and a strength to the nations that speak the English language. In the early history of our country, no class more powerfully advanced the cause of freedom than the ministers who were educated in the universities of the Old World and founded the first colleges in this land.

This fact stands forth conspicuously in our history. It was the general, mighty, and widely-diffused influence of the Protestant clergy that settled those policies in Church and State which, at this hour, give strength and permanency to our united country. In the Colonial and Revolutionary periods of our history, it was the clear sound of the trumpet which these men gave that united and inspirited the colonies in their struggle for freedom against so overwhelming a power as was arrayed against them.

There can be no doubt but that educated men have exerted, and will continue to exert, a controlling influence over the interests and the destiny of our country. The Christian college has been and will be the source of a Christian civilization.

It is an important question what part our Church will perform in developing and directing this power. The children of our church-members will be educated. Will the Church provide for them, or shall they seek education elsewhere? It is true that other churches will gladly educate our children; so, also, will they provide for them religious teachers, and receive them

into Christian communion. As we deem the individuality of our Church, as a branch of the General Church of Christ, essential to secure in the highest degree the glory of God and the welfare of men, we ought to sustain the agencies that will increase its power and extend its influence. Of such agencies, none is more important than the higher institutions of learning. Inasmuch as these institutions are generally under the control and patronage of religious denominations, considering the position, the wealth, and numbers of our Church, her sense of duty, indeed, her self-respect, will not permit a necessity for her children to seek from other churches the privileges denied at home.

No associations, influences, and attachments have more power over the future of young men than those under whose control they come in these institutions. As a general rule, every one who expects to take an active part in sustaining the interests of his Church should be educated in her institutions. By pursuing another course, and obtaining his education in a college under the control of another Church, he will be called to make a great sacrifice, either in his religious convictions, as has been too often the case, or in those literary associations so highly prized by all educated men. A loss in one respect or the other is inevitable. It is well known that many promising young men have been drawn away from our Church by their literary associations and the influences connected with their education.

The members of our Church make no sacrifice when they educate their children in her institutions. Our academies are more numerous and powerful than others, and in the objects they profess to accomplish have no superiors. Our theological schools will soon be in a condition to furnish to young men desiring full preparation for the ministry all the advantages that young men of other churches derive from the oldest and most favored institutions of the land.

We have a sufficient number of colleges to meet all the wants of the Church for many years to come; indeed, great benefit would result could their number be lessened and their endowments concentrated.

We have one college so situated as to accommodate all New England, and parts of New York and of the other Middle States. The course of study adopted by the oldest and best colleges is pursued in this, with equal rigidity and benefit, while in moral and Christian influences it is superior to any other. The Alumni of no college are relatively more influential than those who have gone forth from this institution.

With an addition to its endowment of a comparatively small part of the funds requisite to found a new college, it will accommodate double its present number of students. The growth of the Wesleyan University has been unusually rapid. While its number of students has not been greatly increased, it should be remembered that several colleges have been founded in what was at first its patronizing territory.

The property of the University now amounts to more than Three Hundred Thousand Dollars, and is ample to secure its permanency and the safety of all funds that may be intrusted to it. It is probable that its present endowment is larger than its founders anticipated would be realized at the present time. Such an endowment at the period and in the circumstances in which they laid their plans, would have been considered as an ample provision for a college. But in the time that has elapsed changes have occurred that have very greatly increased the expenses of maintaining a college, and the great increase in the funds of other colleges, with the consequent increase in the number of departments and facilities for instruction, has created a necessity for similar advantages in our college. Its resources, through the confidence and generosity of its friends, have been largely increased within a few years past. During this period it has received \$130,000. A fund has already been commenced, with a good prospect of its early completion, for the erection of a Memorial Chapel to commemorate the deeds and heroism of those of the Alumni and students who sacrificed their lives in the service of our country. This object is especially commended to the attention of the friends of the college. Several of the leading colleges have made arrangements to erect chapels or other buildings for a similar purpose. An unusually large proportion of those

who have been connected with this institution entered the army or the navy, and exhibited a degree of patriotism and valor not inferior to that of any other class of citizens. This enterprise is especially pleasing to the Alumni, and has been received with great favor at the annual Conferences and by the friends of the institution generally. Such accommodations as this building will furnish are greatly needed by the University. This chapel, and the library building to be erected this year, will make a most important and pleasing change in the appearance of the college grounds.

During this, the centenary year, we trust that this institution, which has hitherto made so large a return for the gifts bestowed, will be remembered in the gifts of the lovers of the cause of sound learning and religion. From the Church at large, for several years, it has received but comparatively a small sum, as the greater portion of its gifts has come from a few friends. We trust it will not seem presumptuous if we ask with confidence for Two Hundred and Fifty Thousand Dollars. The college needs this amount, and the honor and the best interests of the Church earnestly demand it. It would be a shame if this, the oldest college of the Church, should be left to suffer from want of funds. Surrounded, as it is, by powerful colleges of other denominations, its resources should equal theirs, and meet the expectation founded on the well-known energy of the Church and its previous interest in the cause of education. Too often, we fear, the college seems at a distance from the sympathies of the Church at large. This should not be thus, as it is closely connected with its vital interests. Hundreds of its Alumni are in the ministry, and others are scattered through the land in positions of honor and usefulness.

There is, we are confident, no other object on which money can be bestowed that will secure so permanent and widely-diffused influence for good. The men whose names are connected with our colleges have gained a fame that otherwise they could not have received. He who connects his name by his gifts to the cause of education with a well-established college, or with a department of instruction therein, opens a fountain from

which will flow perpetually a stream of good influences for the right and for the improvement of the race. Successive generations will pronounce blessings on his name, and eternity alone can reveal the results of his noble gifts.

Our University has accomplished a noble work. The record is before the Church, and the names of those dearly beloved are connected with it. It remains for the Church to say whether she shall receive that increase of resources that will enable her to secure greater good to man and higher glory to God.

*Rev. Dr. Eddy, of Chicago*, was called for and responded: — Mr. Chairman, this call is most unexpected. I have no speech upon this topic. It would not be modest for me to come here and attempt to make one. I can endorse all that has been said with reference to the claims of your great and noble college upon the warm-hearted liberality of New England Methodism. I have met its Alumni far out in the West. By the way, when I get on this side of Ohio, they always inflict upon me this song: —

“ Far out upon the prairie,  
Where many children dwell,” etc.

I suppose it was intended to represent our country in the West as an unbroken religious desolation, but in that broad prairie land I meet the Alumni of your University. My own pastor and a member of your family is an Alumnus of that institution. While I can endorse all that has been said in reference to its claims, and hope that they may be heeded by its Alumni, yet, sir, I can but turn my thoughts for a moment to that wonderful *net-work* of our seminaries, which is covering the land in the work of education. The masses are having their eyes turned towards the possibilities before them. I believe before God this day, sir, that one of the most responsible duties resting upon the Church this centenary year is to place that great *net-work* of seminaries above the beggarly and precarious

position of dependence. [Applause.] They are doing a great work for the people that our higher institutions cannot do. They are taking hold of the boys and girls of the country, and they are turning their eyes towards the higher institutions of the land. Oh, how God's blessing is upon them! How their halls are crowded, not only with youth seeking education, but how they are blessed with the outpouring of the Holy Ghost in the work of salvation! [A voice, saying "Amen!"] Dr. E. replied, "Amen!" You ought to have said it louder, whoever you are. [A voice behind the speaker responded "AMEN" in stentorian tones! Turning towards him, the doctor continued,] That brother was out West once, and he was under my training four weeks! [Laughter.]

I have been hearing a great deal about the demands of our people for a ministry of higher culture, for a ministry of *thorough* culture. I say to our people in the North-West, if you demand brick, you must provide straw. If you demand this higher ministerial culture, then you must see to it that the means to provide it come out of your own pockets, or else cease this clamor. And here in this centennial year has the cause of ministerial education been distinctly and prominently presented to the pockets of the laymen throughout the whole Church. And they are answering it sublimely. God's blessing be upon them.

Now, Mr. Chairman, I will not detain this audience longer. Let us hear from practical educators. I have never been one, sir, save by taking my place some six weeks in teaching a district school. It will be only a calamity for this centennial year to pass over without the endowment of our literary institutions. Let us make them not merely respectable, but powerful. Let us not merely keep them alive, but, with God's blessing, let us clothe them with semi-omnipotence.

*Rev. Dr. H. Mattison, of N. J.*, was then called for, and responded:—Mr. Chairman, I was not present to-day when

an invitation was extended to visiting brethren to participate in your deliberations, and I am not sure that but for this especial invitation that general one would not have reached me. I think it was to clergymen of the Methodist Church, whereas I am only a probationer on trial. [Laughter.] As to this question of practical collegiate education, I ought frankly to say I know nothing about it one way or the other, only what I have heard. [Laughter.] I think, however, from what I have heard, that education is a good thing, and that it can do no man more good than a minister of the Lord Jesus Christ! I have not quite got up to the point, however, the New England point, — taking the essay of this afternoon as the index of the time of day here, — that no man can preach the gospel effectually without he can expound the Apocalypse. That is a pretty hard book, Mr. President. I am not sure that all the Greek and Hebrew that Dr. Clarke and all other Hebraists ever knew would enable a man to explain the Apocalypse and make it perfectly clear. Now, if we cannot understand the Queen's English without having the Latin first, because that is down among the "roots," we shall have to go beyond the Latin to get at other roots, — to the Hebrew for its roots, and I do not know but to the Syriac, Arabic, and what not, down to the cuneiform letters and the other languages to get at other roots, to explain the English language. I am discouraged, sir, if it is required. I would say two or three plain things, however, to these brethren of New England, these ministers of Christ, — Methodist ministers. I have great faith, not only in colleges and seminaries, but in types and printing-presses. I believe that the hosts of error are forming an alliance on this soil, offensive and defensive, against evangelical Christianity. I believe they are not only intending to fly a Christian banner, and preach down Jesus Christ from an open Bible and in the name of the Lord, but to do it also through the natural sciences and through the literature of

the land; to do it mainly by printer's ink in our republic. I conclude that we want plenty of educated ministers in the next generation, because I think there will be work for them. I believe the ministry of this land should do as the ministry of former ages has done. I go into your libraries and take out of these libraries the works of those men, and the rest would hardly be worth putting under the care of a librarian. I find that a great part of them are written by the ministers of the Lord Jesus Christ. And this is not only true in theology, but it is true in the sciences, and it is true in the general literature. Ministers have generally written the language, made the dictionary and the spelling-book, and translated the Bible. But this is a little aside from what I was about to say, being surprised, as I was, by the call for me. I thought of Father Taylor, a few years ago, when he sprang upon the stage in answer to a call for him, and said, "What do you want of *me*?" and I thought I ought to say something.

I think the ministry should be cultivated to do their part in furnishing the literature of this country for the next one hundred years, in writing the books which the people read,—not merely the general literature, but the ministers and the professors should furnish the text-books. They should write these books, and, when there is a good chance, should put God into the books,—yes, into the text-books, until the very stars would flash the light of divinity and truth. [Applause.] Men should write these books who would put God right in with the lessons to be heard in the recitation-room. I wish I could say that Methodism hitherto has done its full share of this work. She has done something. Your noble institution [turning to Dr. Cummings] has given to this world two or three text-books on philosophy, chemistry, logic, and a work on mathematics. (Voices saying, "Mattison's Astronomy, Smith's Mechanics, and Crooks' books.") Now, since you have named it, I will advertise it, Yankee-like, here in



Boston. These are a few, but what are these among so many? I doubt if you can number up a dozen; and a Church with a ministry seven thousand strong ought to be able to furnish more than a dozen books after we have been here so many years. I think we ought to furnish the best books; make the books that the people cannot do without, and then they will have them. Well, that is about all I have to say; but I will throw out one idea more. Every Methodist preacher ought to put it into his plan of life — surely, every educated man — to write at least one good book to leave behind him to preach when his tongue has crumbled into dust. One good book! I know it has been said in reply to this hint, “What good will it do? Nine tenths of them will never be read.” Oh, yes! it will be reproduced. Some things will blend into other lives and live on, as the Pope said that John Huss did, — that he lived again in Martin Luther. I was recently in the house of a friend, and saw on his table a book of three hundred and fifty years ago, written soon after the time of the invention of printing. One might wonder of what value so old a book to a learned man. But said my friend, “That is one of the choicest books in my library.” That man, who had been dead three and one half centuries, was preaching to this man glorious theological truths, and he was throwing them out to his American audience. Write a good book. If nine should die and one lives, there is one good book left behind to do its work through the years. It is said that one half of the children die before they are five years of age; but what of that? Write a good book. [Great applause.]

I want to add this one thing more, though it will not make quite such a good place to stop as that was. I made this remark at the Newark Conference, and when I got through, a young man came up, a fine young man, and he said, “I was in Germany, and heard Professor Tholuck; and, among the things he said, he requested that every

man should write one good book." That was the young man who wrote the History of Rationalism, and I would advise you all to buy and read it. [Applause.]

*Rev. Dr. Cooke, of the N. E. Conference*, was called for, and spoke as follows : — Mr. Chairman, I heard my name called. The gentlemen are under a mistake ; I am Dr. Vail this afternoon. I read Dr. Vail's essay. I do not know as I could endorse all the views in that essay, but I freely and earnestly endorse most of them. A man may be very useful — our fathers have been — who has not classical attainments. But that such men, if we had no others, could meet all the demands of the age I do not believe. I do not believe that Dr. Mattison or any other doctor believes it. There are departments in theology where they are needed. You know that Dr. Mattison has been writing a work on the Resurrection, and I apprehend that in writing his work he had to avail himself of the labors of other men who were more thorough scholars than himself. I do not believe that Dr. Vail intended to say that no man can be a good minister unless he understands the classics. Dr. Vail meant to say that a man would be a better minister by having a classical education. Now, sir, Dr. Vail having said so much, it is undoubtedly the meaning he intended in the essay, and I do not know as he intended anything further.

*Rev. Dr. Butler, of the N. E. Conference*, was called for, and replied : — Mr. President, my line of duty has been in a very different direction from the halls of colleges. I should consider it an act of presumption for me to speak upon the question before the house. As to the reference to this great and important question of a collegiate education, I feel myself entirely inadequate to discuss it.

*Father Taylor, of the N. E. Conference*, was called for, and responded : — I am glad you have hit the mark once ! I do not know how you could have seen my countenance. I do not know how you could have seen that

something excellent was coming! [Laughter.] But, Mr. President, after all the sport infidels have made about *experience*, it is a good thing, after all. I have had great pleasure in hearing these learned men, because they are stating their experience. They are the mighty lights of the day. God bless them! and where there is room for them may they be multiplied more and more. I happened, fortunately, to have experience once. I came to this place a little boy. I came from a Spanish man-of-war; never saw Yankee land; was a Southerner, a Virginian by birth, and the sea has been my cradle and the ocean has rocked it. With the care of my brethren (for I happened to be an unfortunate one) I did not get the experience that a great many do, for some men are covered with difficulties and sores, and things are wrong, and everything going to destruction. That is not my experience. I never had much trouble in my life. No one injured me, Arabs or Egyptians, for the four quarters of the globe have been my place. I came to Boston, — Yankee land, — and I was too busy in my life and had too much to do (together with some little want of opportunities) to pay any attention to that common thing which has got now to be so cheap, — education; so much time spent at schools, so many precious days and nights rubbed away. But when I got here, I found a good friend, and he thought, in his sagacity, that the little fiddle did want some tuning to put it in order, and got me the privilege of going to an academy to get an academic education. Well, that was a new thing, and I went to studying. I believe that when the messenger came for me I was working at four languages! I set at it in earnest. I devoted twenty hours out of twenty-four; I slept but two, and in the other two had to attend to all the other concerns of life to keep the blood moving. And I graduated. The principal had sometimes to take me all alone to hear my lessons, and he always spoke well of me! I spent three long, tedious months getting my education,

having a little book which had some languages in it, and which I got to liking! And at the close of the three months there seemed to be some little difficulty in the gallery [placing significantly his finger on his forehead], and it became necessary that I should wander out a little and get some air. I spent my time among the tombstones in the graveyards. At the close of the three months, I was called from the institution to go to Marblehead, as old Father Pickering sent for me to come and go to that station; there was some difficulty in the church. But I was to have liberty to go to the academy again at Newmarket. The authorities called for me, and I laid aside my books and looked wishfully at the boys and girls of my class and went away, and was to see them directly after Conference. But when Conference came, there was a difficulty. My gospel father said, "Well, we must send Edward, for he will either kill or cure!" and I went mournfully from my books. The Conference sent me away down to Cape Cod and the islands of the sea, Nantucket and Martha's Vineyard. They promised me time to go back to the school. . . . Two years ago I went back to the place, expecting to find my books, the boys and girls. When I got there, the academy was gone, and they had built another, and that was gone; and there was another one built, and there was some talk of that one's going. It was just forty years from the time I went to the time I returned to that academy. It is natural for these things to remain in the mind. Of course I had nothing else in my mind but to meet my old classmates, and I arrived there in just forty years to see the old place again. And the news got out, and some of my old schoolmates and playmates got the news, and they came to meet me. They came together, but, bless me! what a disappointment! They came, gray-headed, if they had any hair at all. They came, some of them, toothless and wrinkled. I hadn't the least idea of them. And they said, "How do you do?"

and I said, "Who are you? I didn't come to see *you*; I came to meet the boys and girls! For mercy's sake, I don't look as old as this!"

I cannot go to my people and travel as I could once. Then I cared not for storms or fatigue. I knew little about it; not a day, year in and year out, but I was able to go; nothing shook me. But now, to be miserable, not able to manage my own brain! But never mind, I got the experience and must cleave unto it.

Now, Mr. President, I have got to the end of the history of my remarkable travels up the hill of science. Farewell! Peace be with you. And if we cannot meet eventually here, there is a place up yonder. I have a home, and a family, and a babe there now. We'll meet in that goodly country. God bless our colleges; and, if I was only worth millions, I'd run my hands in my pockets up to the elbows! I want you to go through five millions, hit or miss! [Great applause.] God bless you and your schools and your mighty men. Peace be with you. I will meet you on the other side. [Long-continued applause.]

. It was voted to make Dr. Cummings' essay the order of discussion at 10 o'clock to-morrow.

Adjourned with singing the Doxology, and the benediction was pronounced by Dr. Cummings, of the New England Conference.

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### WEDNESDAY MORNING.

THE President took the chair at a little past 9 o'clock, and, after singing, [Dr. Butler, recently from the *new India* Conference of the M. E. Church, and now of the *New England* Conference, led the devotions in a most fervent prayer.

The journal of yesterday's proceedings was then read, corrected, and approved.

The following letter from Bishop Baker, in response to an invitation from the Committee of Arrangements, was read to the Convention:—

CONCORD, N. H., June 2, 1866.

F. RAND, ESQ. :

DEAR BROTHER,—Your kind invitation has been received. It would afford me sincere pleasure to join in the deliberations of the Convention, but my official duties will prevent it. I shall look, however, with deep interest to the results of your body. The centenary of American Methodism suggests various practical measures which should be adopted to render the denomination more effective as a religious agency. And while the successes of the past call for devout acknowledgment to Almighty God, it furnishes no occasion for remissness and inaction. The mission of Methodism does not require, essentially, new appliances for the accomplishment of its work, but a holy enthusiasm and an entire consecration to the service of God. Methodism religiously is a spiritual power, earnest, living, and self-sacrificing, and this spirit should pervade all her institutions. The centenary year finds our various institutions in a state of comparative prosperity. Contrasted with the past, our progress seems marvelous; but, measured by the demands of the future, our present position is far from meeting our full responsibility. Our educational institutions especially need the fostering care of the Church. They are already accepted as approved instrumentalities for carrying forward our work, but they need a heartier sympathy and more earnest co-operation. Our institutions, by their innate forces, will never elevate themselves to strong commanding positions. They are what we make them. There are piety, wealth, and enterprise enough in New England, if they could properly be directed, to meet the full demands of the age and denomination, and the centenary year should not only see them in a financially safe condition, but endowed with ample means for the accomplishment of their great work.

It seems to me that the great object now before us is to arouse our people to the tremendous responsibilities which rest upon them. Our class-leaders should feel that they are the

sub-pastors of the flock; our stewards that they are mainly responsible for the material resources demanded to sustain the home-pastorate with respectability. The children should not only be provided with all the means necessary to a high Christian education, but early introduced into the circle of religious influence, where they will begin to feel for others, and act for the evangelization of the world. The female portion of our Church, who have always been distinguished as furnishing some of the brightest ornaments of Christian piety and zeal, should also be enlisted in those Christian activities suited to their condition.

With a Church alive to every responsibility, and prepared to respond to every demand upon her sympathy and aid, we may anticipate much for our beloved Methodism.

With hearty sympathy for the work in which you are engaged,

I am yours affectionately,

OSMON C. BAKER.

At the conclusion of the communication, the following resolution was offered by F. Rand, of the New England Conference, and adopted:—

*Resolved*, That we deeply regret the necessary absence of our beloved Bishop Baker, and that we take this occasion to assure him of our increasing esteem and affection, and that our prayers will attend him on his far and toilsome journey in the work of the Church. We also beg him to tender in our name an affectionate greeting to our brethren on the Pacific slope.

The chair presented the following communication from two of our New England representatives, now laboring in South Carolina—namely, Rev. T. W. Lewis, of the New England, and Rev. A. Webster, of the Vermont Conference, which was read and listened to with much satisfaction by the Convention, hearty responses being elicited from the delegates to the noble sentiments it contained:—

CHARLESTON, S. C., May 24, 1866.

TO THE NEW ENGLAND METHODIST CONVENTION :

DEAR BRETHREN, — It was with pleasure that we noticed the call for the meeting of your Convention, and with regret that the pressing nature of our work here will not allow either of us the pleasure of complying with the invitation, gratefully received, of attending as delegates at large. We must be allowed still to feel that we are of *New England*. We have an affection for those “cloud-capped granite hills” that threw their shadows over the homes of our childhood, those fountains of living waters, fertile vales, and flowing streams ; but, above all, for those unfettered thoughts, unbending patriotism, civil and religious liberty ; its faith in God, noble vindication of equal rights, and earnest efforts for the elevation and progress of our common humanity, that render the memory of New England so dear to us.

It is with pleasure that we refer to the record of New England Methodism in the great struggle for human freedom, which has resulted in the emancipation of millions recently in bondage in our own country, that now stands confessedly approved of God and the enlightened judgment of the world. In the light of human progress, and the indelible records of history, those anti-slavery sentiments will no longer be regarded as the freaks of wild fanaticism, but the vindication of the principles of eternal *truth and justice*. But, in the position we occupy here, we see the elements in motion for an approaching moral conflict, on the great question of *equal rights*, that will shake the world with the magnitude of its throes, and we are looking hopefully to New England to lead the van in this onward march of human progress, with the same unflinching fidelity to the right that has given her so proud a record in other great conflicts for God and humanity.

In our view, the course to be pursued in the work with which we are intrusted here is clearly indicated by the providence of God, and the immutable principles of our common Christianity, as well as by the genius of our beloved Methodism ; and God forbid that we, or an angel from heaven, should preach any other gospel, save that which offers salvation, and the



*cherished privileges* of the *Christian Church* to all without *distinction of color*. The great work of spreading scriptural holiness over the face of the earth should know no sectional distinctions of North or South, and no personal ones of white or black, but all should be considered as one in Christ Jesus.

The great mass of the truly loyal people of this section approve of our position in this regard, and wherever we can reach them with church organizations and privileges, they flock under the old banner of Wesleyan Methodism, as unfurled by the old Methodist Episcopal Church. Our theological school prospers beyond our most sanguine expectations. The students, some twenty in number, are making fine progress in their studies, and we have fields opening for them where they might all be immediately employed, if only now fitted for the work. Many of them have been looking forward to the great work of preaching Christ, and praying for the time when they should be free from the disabilities of slavery, and allowed to follow the promptings of God's Spirit and the earnest desires of their hearts for more extensive fields of usefulness.

In our work here we wish to feel that we are in sympathy with NEW ENGLAND METHODISM, and feel the beatings of her great heart throbbing in harmony with the pulsations of our denominational life and labors here. We are greatly needing, at this time, the publication of a paper here that fearlessly vindicates the right. If in the approaching autumn such a paper can be started in the interests of our cause, may we not hope that our brethren in New England will give us the aid and patronage that may be needful to render the enterprise efficient and permanent? We wish, by some means, to have South Carolina attached to New England, and then we should be more hopeful for her future development and progress. The denominational strength and unity of the Methodist Episcopal Church renders it more powerful to effect this than any other organization in our country, and that is one reason why the enemies of national Union and the friends of *sectional isolation* and State sovereignty are so much opposed to what they call our encroachments upon this Southern domain. All of

the so-called independent churches can readily be *sectionalized here*.

You have our sympathy and best wishes in the great interests your deliberations are designed to serve, and be assured we are with you.

“ Amid the scenes where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith we meet  
Around one common *mercy-seat*.”

Under the present management of our national affairs, we are conscious of a growing intensity of hatred against our cause here. The Southern people are as jealous of their supreme control over their servants of to-day as their *slaves of yesterday*. The only redemption for the South is free men, free labor, free schools, free speech, free press, and a free gospel; and the change to be thereby produced will, of course, disturb these pro-slavery elements, and cause no little commotion; but “by reason of breakings they shall be purified.” We regard the Reconstruction Report of the New England Conference, and the resolutions of the South Carolina Mission Conference, as defining our only tenable position, and the one that God approves; and “we are resolved to fight it out on *this line*,” with weapons not carnal, but mighty through God, to the pulling down of strongholds; and, by the help of God and the friends of down-trodden humanity, the civil and religious interests of the *truly loyal here* must never be made the helpless victims of the lust and avarice of those who would sacrifice country and humanity at the shrine of their political and personal ambition.

Yours fraternally,

T. WILLARD LEWIS,

*Supt. of M. E. Churches in South Carolina.*

ALONZO WEBSTER,

*Pastor of M. E. Churches, Charleston, S. C.*

The Chair announced as the order of the hour the discussion of the essay read yesterday from Dr. Vail.

*Rev. B. W. Gorham, of the N. E. Conference: — I went*

home at the close of the reading of that essay on *ministerial education* and put down a few thoughts. I want to say that there are several embarrassments which I feel very much in saying what I am about to say on this subject. I feel that we ought to say something at the conclusion of the reading of that address. Courtesy to the author of the essay requires as much as that. I feel that the dignity of the essayist and the dignity and importance of his theme demand it. It seems to me, also, that if there is anything to be said in the way of noticing the essay, the speaker should utter his opinion plainly and honestly, pro or con. And yet there is another embarrassment, and that is that the author of the essay is not here, except as he is supposed to be personified by Dr. Cooke. It is embarrassing to note what we may deem the faults or follies in a production, when that production advocates a cause we are really in favor of, because the speaker is very likely to be misunderstood. Nevertheless, I want to say these following things: I doubt the position that it is necessary that a man should be able to give a satisfactory and conclusive exegesis of the first chapter of Genesis, and the book of Daniel, and of the Apocalypse, before he is fitted to be a successful minister of the Church of God. I doubt if there are a dozen men in this Convention to-day who can satisfy their own minds, to say nothing about others, in any exegesis on either one of these books. I doubt again if the intercourse between Christ's disciples and himself for three years of his public ministry amounted to a theological training of those men according to the idea of the essayist, and of a theological school as defined in that paper. I doubt again if the day of Pentecost can be called a review of those three years' studies without a most childish play upon words. I reckon that "pentecost" has another meaning, is capable of another and a graver interpretation. Would to God we might have it repeated here. ["Amen!" was responded in various parts of the

house.] I doubt if the English language is incapable of being thoroughly mastered and effectively used by any man until that man has made himself acquainted with the Latin. I doubt that. I doubt the statement that the great want of the ministry to-day is a higher style of education; that *the* great want of the ministry to-day is a higher style of education. I want you to understand the word "the;" that "*the*" great want of the ministry is a higher style of education. I doubt that a higher style of education is a pressing want of the ministry. But I believe in my soul that the great, the crying want to-day is a deeper baptism of love, of pure love to God and every soul of man. It cannot be pleaded, Mr. President, beloved fathers and brethren, that New England, to-day, is behind any other section of the country in the style and measure of the education and culture of her ministry. And yet we must submit to the saddening truth, that while other sections of the country are being refreshed and watered around us, New England, like Gideon's fleece, is comparatively dry. We wait an inauguration of the great revival in New England. It seems to me that there is a fact here, a providential fact here, at which we ought reverently to pause, — a fact that should bring us to our knees, and to our faces, and should help us, while we study more, to pray more, — a great deal more.

*Rev. Dr. True, of the N. E. Conference:* — As Dr. Vail is not here to speak for himself, I think that it ought to be said that we certainly could not understand a thoughtful man and a learned man like Dr. Vail to say that a man in the ministry, however learned, should be able to give a perfect interpretation of the prophecy of Daniel or the Apocalypse of St. John. We must understand him merely as indicating that we ought to know how to render the words used into our own tongue. For we must all know that prophecy, in regard to many things future, is not to be understood precisely. Its design is to lead the Church

to the expectation of something; to be on the look-out, and when the event transpires, then we see the complete correspondence of the event with the mystical figures, and there stands out a bright manifestation of the divinity of our holy religion. Now the prophets themselves did not understand what the spirit that was in them meant. They did not understand this; and prophecy, in this respect, is very much like metaphysics, and ought to be so understood everywhere, if we accept the Scotchman's definition of metaphysics, which was that metaphysics is when "the hearers dinna understand what the man means, and he dinna understand himself." I hope the Church will be able to understand that they cannot understand the three first and the last chapters of the Bible. I think it is time for *us* to understand that *we* cannot understand it. Pardon me if I give you a slight illustration. When I was a boy, I preached at Salem. I preached on this text: "And the great day of His wrath is come;" and God was with me, though I misunderstood my text, and sinners were converted. I preached on the opening of the sixth seal, and I, in my simplicity, supposed that it meant the end of the world, whereas we all see that it was the opening of the sixth seal, and after that comes the seventh seal, with the trumpets and the vials in the hands of I know not how many angels; and after that comes the great final day, when, in the apocalyptic vision, he saw the great white throne and Him who sat thereon, before whose face the heavens and the earth fled away. It was but the opening of the sixth seal; and I would that I might impress it on every mind this morning that we are to take this mysterious view of the greater part of Revelation, for out of that I see men are getting all sorts of superstitions and absurdities respecting the end of the world and the doom of mankind. I defend Dr. Vail on this point. We might as well understand that we, to be properly qualified for ministers, should so far understand the original Scrip-

tures as to be able to tell what a word signifies; if a trumpet, a trumpet; if an angel, an angel; if a wheel, a wheel, and still to render it in the proper words.

[*Rev. Pliny Wood, of the N. E. Conference*, here called for the reading of the exact words of the essay on this point, which were read by the Secretary.]

*Rev. Dr. Coggeshall, of the Providence Conference*:—Mr. President, I listened to that essay yesterday very carefully and with profound interest, and although I am an advocate of ministerial education, and have recently said some very hard and severe things, which have rather made my brethren wince, yet I will say that, although I accept of the general scope and design of that essay, I do not accept of all its statements. They are not correct, they are not true, and the trouble is that the facts are against them. Now, sir, Dr. Vail is an enthusiast in his department, a man of great learning, comprehensive knowledge, and has devoted himself to this one work. But if, like some of us, he was called to take the rough-and-tumble of the itinerancy, hold class-meetings, and take part in the conflict, he would not think as he does. Now, sir, he reminds me of another thing. The elder Sheridan really was a great enthusiast in the matter of oratory. Hence he was always incessantly lecturing the whole English nation, down to the substratum, on the neglect of oratory. "Now," says Dr. Samuel Johnson, "I really believe that if the crops should fail for three years in succession, Sheridan would insist that it was owing to the neglect of oratory!" [Great laughter.] Now, when I have been in Concord, I have been interested to see his kindling eye and pleasing smile as somewhere he sat down to the Hebrew Bible and showed you how his classes had been through the prophecies of Daniel and Zechariah, and I have been interested to see how perfect he is in this matter. I hope, Mr. Chairman, to be present next week, and further assist him in that particular business.

What are some of the facts in the case? As we look back, we see that, although Methodism took up its sublime march from the gates of the university, still there were co-laborers who came from another class in society. And those co-laborers were among the most profound theologians, the ablest preachers, and most successful evangelists that the world ever has seen. But they were not educated in the schools. Look at Thomas Olivers, a man who was extremely deficient in his early advantages, but who so far educated himself as to be among the best preachers that Great Britain saw in the last century. He was for years curator of Mr. Wesley's press in London, and a man who was the author of that admirable hymn, —

“The God of Abraham praise,” etc.,

— such a lyric as even Watts, Newton, Cowper, or Montgomery could never equal. Look at another, Thomas Walsh, born and bred an Irish Papist, who, after a long internal struggle, at last emerged into the glorious liberty of the gospel. He became a preacher of the Wesleyan society, and without an academic education could converse alike in English or Irish in the crowded congregations in London or Dublin, and was so profoundly read in the originals of the Old and New Testaments that Mr. Wesley says, if he mentioned a word in either of them, Thomas Walsh could tell him where it was to be found, and how many times it occurred, and its particular meaning in every place in the Bible; and such a profound master in biblical learning he never knew, and never expected to know again! I believe there has not risen since such a man as Thomas Walsh. Other learned men carry their learning largely in their books, — he carried his in his head.

Speaking of Thomas Walsh, it seems to me that the Irish mind is especially adapted for the acquisition and mastering of the languages; and the Church of Rome, in her ministry, turns this to account, and I hope we shall do

the same. And further, when we get to our American ministry, we find it the same. Look at Jesse Lee, who, for five years, was chaplain of both Houses of Congress, during the most critical portion of our history,—a man who was the first historian of American Methodism, and whose peculiar glory is that he was the founder of New England Methodism, one of the best ministers our country ever saw, and yet certainly without this kind of training that Dr. Vail tells us is indispensable. Where is the man amongst us who will dare to stand up and say, “I am equal to Jesse Lee”?

In 1791, Bishop Asbury sent the Rev. George Roberts into New England. On a certain occasion he was present in the court-house, in New London, to listen to a preacher of universal redemption. At the close of the sermon, Mr. Roberts rose up, as having something to say in reference to the subject put forth; and while he was answering that preacher of heresy, seventeen persons were converted, one of whom was Rev. Epaphras Kibbe, a resident in that city, who died a few years ago, in Chelsea, at eighty years of age. Now, I will say that, although I have endeavored not only to make myself the master of the first chapter of Genesis, but also of all that Moses ever wrote, and David’s lyrics, etc., yet I will say that I would give all my learning to accomplish such a thing as that.

*Rev. Charles Noble, of the N. E. Conference:*—With all that has been said in the discussion, still, to my comprehension, the most important point in the essay has not been touched; and that is the clause in regard to the inspiration of the Scriptures. I think the sentence in relation to that matter in the essay implies clearly this statement: that the inspired Scriptures are to be found only in the original Greek and Hebrew. [The words of the essay on this point were called for and read.] I think, then, that the plain inference from that statement is, that the inspired Word of God is to be found only in the original Hebrew and Greek



in which the Scriptures were written. Then, if this is the fact, we are all in the dark up to the present hour, — the world is involved in a greater than Egyptian darkness; because when we open the Bible in our present translation, and meditate upon its instructions, we think all the time that we are reading the Book of God's inspiration, and our trust and confidence are in the teachings of this book, because it is the inspired Word of God.

But if the statement of the essay be true, that the inspiration is to be found only in the Hebrew and Greek, we are laboring under a great mistake, and the work in which the American Bible Society and the British and Foreign Bible Society are engaged is a work of supererogation. Yes, worse than this, because they are blinding the thousands and millions of the human family that receive, without note or comment, this book as the Book of God's inspiration, as the revealed oracle of divine power. This objection I had to the essay, because it teaches what I conceive to be a great heresy. And if the people generally believe this fact, that there is no inspiration in our present version, nor in any translation of the Bible, we have no sure and certain guide. Instead of raising up ministers to preach the gospel, as they preach now and are instructed to preach, I consider it the bounden duty of Dr. Vail, and others equal to him in the knowledge of the Hebrew and Greek, to raise up men who are qualified to teach these languages; and they ought to go abroad and teach the people the Hebrew and Greek languages, in order that they may read the Book of God's inspiration correctly. And all the people all over the world, wherever the Bible is taught, ought to be taught the Hebrew and Greek languages, because the Word of God is of infinitely more importance to every human soul than any comment or explanation.

*Rev. Dr. Cooke, of the N. E. Conference:* — Mr. Chairman, I desire simply to say a word in defence of my friend,

Dr. Vail. And I am very glad that Dr. Coggeshall is going up to help him on, as he said, "in his enthusiasm." But I am very sorry he has backslidden in one year. A year ago I had the pleasure of being present, at Concord, with Dr. Coggeshall, and after Dr. Vail had explained a passage in the Scriptures, concerning the looking out of the lattice in the window, the doctor, thinking that Professor Vail had not put it quite strong enough, got up and illustrated with a translation of David Brainerd, who rendered it, in the Indian language, "looking through the eel-pots." [Laughter.] I hope he will go and kindle up the enthusiasm of the Professor of Languages.

I did not understand the essayist as the others did. All I have understood him to say was, that a knowledge of the ancient languages greatly aided the minister, and that he would be successful in difficult questions just in proportion to his knowledge of the ancient languages.

But now, in a word, I would briefly refer to the objections made by the first speaker, — Bro. Gorham. He objected to the essayist's view of the Latin. While the intent was given by the Professor in too general terms, the idea was correct. I believe the Professor made a statement that will hardly bear criticism in that particular. If I recollect rightly, about four fifths of the English language is from the Anglo-Saxon, while the other fifth is made up of other modern languages, and more than 20,000 words are combinations of several prefixes that have been added to these original elements.

But, if I remember rightly, there was a brother, a few years ago, buying works at the Book Room, and he assigned this as the reason for his choice of books: that a man could not correctly understand his own mother-tongue until he had studied the language in its original; and that brother was Dr. Coggeshall. [Laughter.] And who does not see that a man labors under great disadvantages, as most of us have done, by not having the key put into our hands?

A lawyer once called upon me for the translation of a law-phrase. He said that he undertook to follow the popular current of the time, and was introduced into the practice of the law without studying the dead languages, and that he had spent more time with classical dictionaries, in trying to translate law-phrases, than boys now spend in the colleges in their studies of the ancient languages. And though many of us have done the best we could, yet, it must be confessed, we have been laboring under disadvantages all our lives, because we were not better disciplined and better trained before we began.

*Rev. George Prentice, of the N. E. Conference:* — If it should be as difficult to understand the Apocalypse as it seems to be to comprehend this essay, I think we shall be in great difficulty; for it seems to me that every one has failed to appreciate the essayist's precise position. Dr. Vail does not intend to claim that the body of a translation is inspired. For you will see at once that, if all the translations are inspired, the translator must be inspired for his work. We shall then have to return to the old times, when prophets declared the truth on every side, and no man walked in darkness, since he had the intent of the Divine Mind.

Now, you will see that Dr. Vail took the right position — that no translation is inspired. So far as the translator succeeds in giving the Word of God to the people, by so much will he aid in the diffusion of the meaning of the Word of God.

It seems to me that we should not berate Dr. Vail, as if he meant that all the work of the Church has been simply a perfect error from the first to the last. He claimed that if the translations were inspired, then all the translators must be inspired. But since there was no such thing as this, their work is that of a *translation* of the Inspired Word.

*Rev. Dr. Cummings, of the N. E. Conference:* — I have

an especial reason for speaking, and that is to say a good word for that good man, Dr. Vail. It was intimated that Dr. Vail would not have written things which were in the essay, if he were possessed of a certain kind of experience. I knew Dr. Vail in other years. I knew him when he was engaged in the ordinary work of the ministry. I have seen him when he has gone to his work. He has had, sir, experience in all departments of this work as a Methodist minister. And he left his position as such, not because he was not pleased with it, but because he was called from it by the Church.

Now on the general question. Dr. Vail's sentiments, as to all classes of the ministry, are undoubtedly correct. I think the difficulty is in urging as a general truth that which can have only an exceptional application. Dr. Vail's sentiments as to the classes of the ministry are undoubtedly correct. He feels no unkind sentiment towards those who have not had the advantages of a classical training. Such a class of men is needed; they always have been needed, and are needed now. If the doctor were questioned himself, I doubt if the full meaning which has been put upon his essay would be what he himself would endorse. The kindness of his heart, the intelligence of that brother, would not allow him to say that the great proportion of the ministers in all the churches, who cannot come up to the standard, as he has indicated it, could not be good ministers of the Lord Jesus Christ. As is well known, the facts are against the supposition.

One word respecting the languages. If it were true that God dictated only the words you find in your Scriptures, yet not one man in fifty who reads those words is in any way independent of his dictionary, and the dictionary is no more inspired than the commentary.

And further, that order of the ministry will be most successful, selected from a given class of the people, who will look understandingly into their eyes and use their

figures, yet who are not sufficiently removed in habits of thought to become distasteful to them. And it is this very point of adaptation of which we wish to speak. Men taken out of a given class speak in it naturally, powerfully, — men of piety and good judgment, and who are able to stand before the assembly, — these are the men who are the best preachers. If you take the Faculty of Old Harvard and put them into the same number of the grammar schools in this city, you cannot select a class of school-mistresses who would not beat them. [Laughter.] Now I believe in the highest qualifications for the ministry; but it seems to me that I do not believe that the same order of acquirements is demanded of all. We are all brothers of one Church, divers parts, but we ought not to be pointing at each other, and one class that has especial qualifications pointing to others and saying, "You are not a preacher because you are not like me." We are all called of God to this work, and each will be equally successful if each is alike faithful to his work.

The time allotted to this discussion having expired, the essay of Rev. Dr. Cummings, on endowing our literary institutions, came up as the order of the day.

*Rev. W. F. Mallalieu, of the N. E. Conference:*—I am aware that there are scores of older and better men than me in this Convention; but my heart is interested in the subject that is before us at the present time, — the endowment of the educational institutions of our Church. My interest was aroused while hearing the essay by Dr. Vail. It would be very far from me to say anything, even the remotest word, that would convey any possibility of the thought that there is in my heart an iota of criticism in regard to the position which the Methodist Church and the ministry of the Methodist Church to-day occupy in regard to education.

It was my pleasure, ten years ago, to listen to these words, never to be forgotten: that "whatever Methodism

may have done in the past, for the last thirty years (then preceding) no Christian denomination could parallel the Methodist in its activity in, and advancement of, the cause of education." These words came from the lips of Edward Everett; and the ten years that have passed since then have in no way diminished the glory due to us as a people, or to the claims of the Methodist Church.

I am satisfied we can go further back than that, and the man who ventures to say that the Methodist Church has been behindhand in the interest of education makes an assertion which the facts of history will completely and forever disprove.

From the days that Wesley started forth from the college in England where he graduated until this hour, we have been able to match the choicest scholars in the world of science, literature, and theology. You were hearing, last night, in regard to the matter of our text-books, and the works of our brethren in the ministry and of our Professors. When others have gone forth as pioneers of the gospel, and have done as much for the salvation of men, and to clear away and make plain the paths of civilization, then they may criticise the Methodist Church for the want of text-books and literary productions.

There are three of the Professors at Middletown ranking high as authors to-day. Van Vleck is preparing a work on geometry,—and there is not his superior in the United States in the branch which he teaches; Professor Van Benschoten has a work on Greek, and he is the only one, since the death of Professor Felton, who can converse in Greek. Professor Harrington has another work on Latin prepared; and the day is coming when we shall stand as well in regard to these things as we have in other departments of the work. Show me the man who is equal to Wm. F. Warren to-day in theology; I will guarantee that he stands head and shoulders above the men of his years, or twice his years.

These are the men who are towering up and following in the steps of Adam Clarke, Watson, Walsh, and Olivers. These are but a few names that I might mention. A glorious galaxy of them are crowding up, — such men as John and Charles Wesley, famous in the walks of literature and science. Now, what is the need of discussion on this point? Professor Johnston here [turning towards him on the platform], who need not be ashamed to have me say that there are not three greater living chemists in this country. I am going further than that, and say that, with his attainments, but give him the means, and he will stand equal with those who are in the front rank of his department. But what is there at Middletown? If you will pass through the middle buildings, you will find one somewhat like a barn or wood-shed, and that is the Chemical Laboratory. He ought to have a palace — a majestic freestone building, and all the appliances that art or wealth can furnish him, ought to be at his disposal. He ought to sit there like a king, and direct the studies of those attending upon his lectures. But how are we going to get the money needed for this? Are Methodist ministers going to do this? No, we have not got it. If you will devote your money to the service of God; if you will endow his department with one hundred and fifty thousand dollars, and on the top of this, if you will devote five hundred thousand dollars more, we then shall have a suitable endowment to the College at Middletown.

I recollect the words of the talented Channing: "There is nothing to express the cruelty and folly of that economy which starves the intellect of the child." That economy of rich men that holds back from devoting their wealth for the benefit of the rising generation is not only cruelty but folly. The wealth of the Church, like water, ought to be poured out, so that intellectual culture shall be found even in the humblest ones in the service of God.

*Rev. Dr. Crooks, Editor of "The Methodist," New York:*

—I do not think I can add much to the very eloquent words you have just heard. There has always been great pleasure to me in looking at the programme of this centenary year, as developed both by the General Committee and by the Conference Committees, that it has been made a year of dedication to the work of promoting the interests of the cause of general education. I shall be glad, Mr. Chairman, to see the time when we can have our educational system combined into one unity, so that Methodism in this field of labor can be as powerful as it is in the fields of Evangelism. What pains me, as a Methodist, is to see so many of our institutions of learning struggling with inadequate means, — the professors living on limited salaries and smaller supplies than are accorded even to the pastors of our churches, — colleges cramped for the want of sufficient apparatus, and for the want of the large and extended resources necessary for the use of professors and students.

I have said, in the course of one or two years past, some things which have been thought to be too sharp upon Methodist education, — too depreciating of what Methodist education has accomplished ; and I am very glad of the opportunity of being able to say a few words in explanation of my position. Sir, it was because I loved Methodist education that I spoke words which, though apparently words of rebuke, were intended to be only words of loving criticism. My heart was saddened when I saw earnestness, and zeal, and devotion left all barren and fruitless, because the Church stood aloof and left the men who had dedicated their lives to this work of education to fight out the battle alone. I wanted to bring Methodist laymen to rally strongly and energetically around our schools of learning, so that they might furnish them from top to bottom with all the means they might reasonably ask for the accomplishment of that great work.

And I think I shall see the time when, not only in New England, but all over our land, we shall have a complete



system of educational forces; and at the head of them not merely one great Methodist university, but in every great congeries of States, one Methodist institution, the crown of all the institutions of that part of our wide domain. And I hope to see, too, as accompaniments, schools of law, theology, medicine, and the arts,—all the schools needed to fit men in this nineteenth century for the work which the nineteenth century requires of us.

Now, Mr. Chairman, if you would allow me, I would like, as ministerial culture is the general topic before the Convention, to say one word thereon. I have always thought that the subject of general education was injured and harmed by our claiming too much when we have urged upon the Church the need of ministerial education. Ministerial education does immensely for the ministry, as a protective agency of the Church. Ministerial education cannot make a man a preacher. God makes the preachers, and he will ever make them; and he makes them by endowing them with the “power from on high.” No man can be a preacher unless he speaks with the unction of the Holy One from heaven. But, sir, when I look at the fact that the great movements in the Church have been led by the cultured men who have carried the Church forward,—that it was Augustine, the scholar and rhetorician, that laid the foundations of theology,—that it was Martin Luther who shook the world and led it from the iron and galling embrace of the Papacy,—that it was John Wesley, fresh from Oxford, and all fragrant with its learning, who led the world out into the movement which we call Methodism,—surely, sir, it is not for me, as a Methodist, to depreciate learning. Let my tongue cleave to the roof of my mouth first. Methodism has been living for one hundred and thirty years on the brains of John Wesley. [Applause.] And these were so powerful that the world will live on them for another age, and live well too! [Applause.] But, sir, learning has that guarding, protecting

power which saves the Church from the delusions to which our human nature is subject. Who can be protected so well as those Christian congregations who are well trained in the meaning of the Scriptures by a well-cultured and thoughtful ministry, whose learning is continually guarding the Church, keeping it from error, building the bulwarks of truth around the Church, and holding her steady to her course? And without this great regulating power of culture, the Church would be a wreck in less than a generation. And, sir, for that reason, because ministerial culture is necessary, do I desire it,—not to elevate our ministry to lord it over the Church. Never, never! The trouble is, our membership is getting up so fast in education that we ministers have to work with all our might to keep ourselves in advance of them.

I am delighted with the privilege of speaking these words to the representatives of New England Methodism. God bless you, brethren. It is twenty-three years since I have had the privilege of visiting the city of Boston. Those were the days when the Bromfield Street Church invited the people to enter, and there it was my privilege to worship with you. And now, though I have looked on New England Methodism from the distance, and sometimes have said to myself, “What a singular development New England Methodism is! I wonder if it is like the rest of the Methodism of the United States?” yet, when I heard you sing a few moments ago that grand old lyric which has been sung to the tune we all so well know all over this continent, from the Atlantic to the Pacific, I felt with you, indeed, that the Methodist power abides with us as it does elsewhere. God give us a double portion of it. [Great applause.]

*Rev. Dr. Pickard, of New Brunswick:*—I very unexpectedly occupy this position. When the invitation was kindly extended to me by the President of the Convention, I shrunk from accepting it. It is now going on towards

forty years since, in 1829, it was my privilege to enter the Academy at Wilbraham, and there I was allowed to associate with that sainted man of God, Dr. Fisk, who led on this enterprise. It was my privilege to have the desire for education beyond what was given there, and I accompanied him to Middletown. During my course there I received instruction from our venerable father, Dr. Johnston, and Dr. Whedon, and other men I might mention. I returned to my native land, and there and thence I have watched New England Methodism, especially in regard to this enterprise of education. Upwards of twenty years ago I reluctantly left the field of the itinerancy, being called to take charge of an institution that had been founded by the liberality of an individual, whose donation to the cause of Christian education, I believe, in 1840, was the largest that had been given by any one person to the work of Methodist education. It seems quite small now, as I hear of a half-million dollars for that work; however, the contribution of that individual who laid the foundation of the institution with which I am connected was twenty-five thousand dollars. We have been visited with affliction, to some extent, recently, but our effort is onward; and we believe that, under the leading of the God of providence, the Church will take hold of this enterprise more strongly in this centenary year of American Methodism. And we believe the Church in these United States will labor side by side with us; and in addition to the liberality of the laymen in all sections of the Church militant, New England will continue to be a light to the world, and a blessing to the whole human race.

I shall not occupy the time of this Convention any farther than to say that I am delighted to be here. I was delighted with the reference of Dr. Crooks to the singing of that good old tune of Lenox. A few years ago, while in attendance at one of the British Conferences in Cornwall, I went down into the mines, some fifteen hundred or

eighteen hundred feet below the surface of the ground, with quite a company, including one of your American Methodists, and it was suggested that we should have a meeting away down there among the miners, and they were invited to sing, and united in singing that good old hymn, "Arise, my soul, arise!" in that good old tune of Lenox. My spirit exults in the thought that I shall meet, when all our conflicts are over, with all New England Methodists in that world where parting is unknown.

Mr. Wm. C. Brown, of the New England Conference, now read the following essay on the Support of Public Worship: —

I have made, what I suppose to be, a thorough search for some book, pamphlet, or tract on the subject of Ministerial support, but have not been able to find anything, by any denomination, on this highly-interesting and important topic, except a sermon by Rev. Dr. Bennett, President of Rotherham College, England, and a sermon by Rev. Zechariah Paddock, delivered before the Oneida Conference, in 1842. Both of these are published as tracts, and are excellent treatises on the subject, as far as they go. The argument, however, is entirely confined to the *obligation* on the part of the laity to support the ministry. The idea that the laity are most benefited by the preaching of the gospel seems not to have occurred to them. Perhaps I ought to say that the excellent volume, published at our Book Room, entitled "Systematic Beneficence," containing three prize essays, has, in each essay, a chapter on the personal advantages which accrue to the *giver*; but all the arguments here used have relation to *general beneficence*, while our topic is Ministerial Support. Besides, the word *beneficence* is not a suitable word to express the relation which the layman holds toward his minister.

If the few considerations which I shall present to you at this time have any value, it will be mainly in these facts: —

First, That, in *addition* to the acknowledged claim, which the ministry have upon the people for a suitable support, it is for the highest *spiritual interest* of the people *generously* to sustain the ministry.

Second, That it is for the highest *temporal good* of the people to do this; and,

Third, That these arguments come from a layman.

#### THE MINISTRY MUST BE SUPPORTED.

In the treatment of a subject so weighty as this, I cannot, however, leave entirely out of account the solemn *duty* of all Christians to sustain public worship, — a duty so emphatically enjoined in the Scriptures of divine truth.

In accomplishing the great work of freeing mankind from the bondage of sin. God is infinitely wise in adapting means to ends; and the means he has appointed for the salvation of men are found, chiefly, in the support of public worship, and the various instrumentalities which that sets and keeps at work. On this, as its central point, nearly everything turns; and, without this, little would be done, or even attempted, for the salvation of men, at home or abroad. The case is perfectly clear. In order that the gospel may become to any extent effective, it must be brought home to the hearts and consciences of men; and it is the imperative duty of all Christians, not *ministers* merely, to put into and keep in operation, such a system of means as will bear upon all men within their reach. The central agency for accomplishing this momentous work is the pulpit, or public worship. Nor is it optional with men, whether they will sustain this public worship or not, any more than it is optional whether they will be honest, or sober, or not.

Let us endeavor to realize how much all this means. It involves, directly or incidentally, almost everything which can be done for the spiritual interests of a given community. If no provision is made among them for public worship, little or nothing will be done for their salvation. On the contrary, where proper measures are adopted for this purpose, we introduce and establish a central mainspring, on the power of which depends the whole circle of agencies and influences for the growth of Christians in holiness, for the conversion of sinners, and for the support of all the great Christian enterprises, which seek to reform society and evangelize the world.

Nor is this obligation confined to any particular class of Christians. It is universal. The poor cannot, in their contributions, compete with the rich, but both have a relative responsibility. Let us be careful not to undervalue, in this work, the aid of Christ's poor. May not their prayers and small contributions be often of more avail than the largest liberality of the rich? How touching the tribute paid by our Saviour to the poor woman's two mites, so dear to God, because she cast in her all! Christ chose the poor; and no plan for the support of his cause at home, or its spread through the world, can safely overlook or undervalue their agency.

Here, then, rest our chief hopes, under God, for the world's salvation or general improvement. Nothing but the gospel, uttered by a living ministry, can ever secure these results; and unless its institutions are preserved among ourselves in their full vigor, through the sanctuary, the Church, and her ministry, we shall look in vain for its spread, with all its matchless blessings, over the whole earth. We must keep the sacred fires burning fresh on our own altars at home, or we shall do but little to save the benighted in heathen lands. Shut up our sanctuaries, and how surely would all the enterprises of benevolence and reform, which now constitute the chief hope and glory of our age, cease their operations forever!

I have said that this must be done by a living ministry, called by God himself to declare his truth to the children of men. If the question should be asked, whether we could not get along without the ministry, if we retained the prayer-meeting, the class-meeting, the Sunday-school, the Bible-class, the love-feast, the missionary-meeting, and the entire personal influence of

“The sacramental host of God's elect,”

I should unhesitatingly answer, No! The mandate is, “Go ye into all the world, and preach the gospel to every creature.” The words *all* and *every* here are very comprehensive.

“God gives the word. The preachers throng around,  
Catch the glad word, and spread the glorious sound;  
That sound bespeaks salvation on the way,—  
The trumpet of a life-restoring day.”

I have said, also, that we must keep the sacred fires burning on our own altars at home. Allow me to introduce here the views of the late Rev. John A. James, of Birmingham, England, a gentleman who felt a deep interest in the religious condition of the United States. He says:—

“The object of your zeal must be your own country,—to supply her rapidly-increasing population with able, faithful ministers. Your religious policy must be a *home* policy. Compared with the claims of your own land, the claims of the heathen are but *secondary*. If you cannot attend to both, you *must* attend to your own destitute people. You *must* cultivate the waste places of your own homestead. Think what your country is, and especially what it *must* be, not only for the magnitude of its territory and the multitude of its people, the vastness of its wealth and the greatness of its power, but the importance of its example. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance that your churches should concentrate, in a great measure, their religious efforts upon your own country. If it were necessary (in order to supply your own people with pastors) that one half of your male members should become ministers, then let it be the chief business of the other half to support them. These are my deliberate views of the duties of American Christians.” Such was the opinion of that eminent English divine.

I might greatly enlarge here by speaking of the intrinsic greatness of this country, of its prospective population, of its agricultural capabilities, of its influence on the rest of the world, that it must eventually supply to a great extent the resources of foreign missions, etc., but I am restricted. Each of these topics would afford material for a discourse.

#### CHRISTIANS SPIRITUALLY BENEFITED.

In *addition* to the acknowledged claim which the ministry have upon the people for a suitable support, it is for the highest *spiritual interest* of the people *generously* to sustain the ministry.

Christians should be careful not to undervalue the *privilege*

of aiding in the maintenance of public worship, which includes, of course, a generous support of the ministry. It is a gracious condescension in God to allow such co-operation with himself in the world's recovery from sin and its woes. He might have taken the whole work into his own hands; or he might have vouchsafed the honor only to angels; but, for *our* sake, he employs our instrumentality, and thus confers on us what we ought to regard as a high, inestimable *privilege*, — a privilege of more real value to us, in our spiritual interests, than the wealth of the Indies would be, or the sceptre of an empire. This privilege God grants to every Christian, however humble or poor, coupling with it a double blessing, — one to him who gives and one to him who takes.

Were I possessed of a vindictive spirit, and had an enemy whom I hated, and whom I wished to injure to the extent of my ability, and were the power granted me to do this in any way I pleased, I would not, as the most effectual way, lay my hand on his person, or traduce his character, or burn his premises, or smite him with some deadly disease, or banish him from the abodes of civilized man; no, all I should need to do, fully to accomplish my purpose, would be to make him supremely *selfish* and *covetous*.

As to the ministry, it is only a part, though confessedly an essential part, of the system necessary for the maintenance of public worship, and to be sustained, not for the personal benefit of the preacher, but for the general good. On this point some persons are so obtuse as never to have any idea of the maintenance of public worship only as furnishing an opportunity to support a minister; and they look, therefore, upon what they contribute for that purpose as a gratuity. But the same persons would readily see the absurdity of building schoolhouses, and of going into all the trouble and expense of school operations, for the exclusive benefit of the schoolmaster. And yet the latter is no more absurd than the former. The minister, then, is the servant of the Church, — one of her instruments in securing God's glory in the salvation of mankind; and hence, every society, if wise, will insure its preacher such support as will save him from anxiety, and leave him free to devote himself, without distraction, to his great work.



## CHRISTIANS BENEFITED TEMPORALLY.

It is for the highest *temporal* good of the people to sustain their ministers.

No greater mistake can be made by Christians than to evade the *expense* of public worship, or to cherish the idea that they cannot *afford* the privileges of the gospel. On the contrary, they cannot prosper without them; and should they attempt to do so, they would soon find themselves on the way to *financial* as well as to spiritual ruin. The gospel, even in a *pecuniary* view, is certain everywhere to pay its way more than ten times over. No investment is so surely and so largely profitable. Without the social, educational, intellectual, and political institutions and privileges dependent on its influence, there is hardly a city, town, or village where all kinds of property would not sink in value more than fifty per cent. And although this argument is addressed to the lowest incentives of the human heart, it is sufficiently strong of itself to justify the accomplishment of all I have claimed.

Some years ago, I had some conversation, in relation to property, with the largest real-estate owner in the city where I reside. In the course of the conversation, I put this question to him: "Suppose all the churches in this city were demolished, and it was made certain that none would ever be erected here again; what would the effect of this be on the value of real estate here?" His reply was, "It would immediately lose one half its value. In short," said he, "I am not certain that it would be worth anything at all." This declaration is very significant, when the fact is taken into account that this man had no sympathy with experimental religion.

It is a very common thing for large landowners and corporations to make a present of a lot of land to persons contemplating the erection of a church; and they do this with a distinct knowledge that they will thereby enhance the value of all their other lands. Look, also, at the practice of real-estate brokers and auctioneers, who conspicuously advertise the proximity of churches to the property they extol.

The erection of every church in a city or town adds to the value of real estate in that place. Some person having leisure,

and at the same time statistical proclivities, might make a computation of the millions of dollars every year added to the wealth of sceptical and irreligious real-estate owners (through the increase in value of such real estate by the erection and occupation of churches in their midst), who do not contribute and never have contributed anything toward the erection and support of those churches. And, furthermore, there is not a single good thing which these sceptical and practically infidel men enjoy, for which they are not, directly or indirectly, indebted to the God they disown and the Book they neglect and contemn.

The mere politician, also, is constantly deceiving himself with the idea that the salvation of the country depends upon him; whereas the direct opposite of this is the truth. Take away Christian ministers and Christian people, and everything valuable in our midst could not be preserved for a single year, only at the point of the sword and the bayonet. I quote a few lines here from a modern writer, Bayne, author of "The Christian Life," and other valuable works. I quote from his essay entitled "The Social Problem of the Age:" —

"Christianity pronounces men equal. All the protests which, in the course of human history, have been uttered against the oppression of the poor by the rich, and in behalf of the native majesty of man, sink into insignificance when compared with that uttered by and embodied in Christianity. In express terms the Christian revelation pronounces all men equally the subjects of one King; it makes the value of a soul infinite, and shows no difference between the worth of the soul of a beggar and that of a prince. Look into the stable at Bethlehem, on that night when crowned sage and humble shepherd knelt by the cradle of that Babe who was their common King. Do you not see, in that spectacle, the bond of an essential equality, uniting all ranks, and making the regal purple and the peasant's russet faint and temporary distinctions?"

When I contemplate the indebtedness of the present generation to our fathers for everything valuable we enjoy, and especially for the institutions of our holy religion, I am overwhelmed with the magnitude of our obligations to them. Now,

as we cannot discharge these obligations to our *ancestors*, do we not, by the moral law of reciprocity, owe to our posterity a debt of equal magnitude? Let us, then, leave nothing undone to transmit to them the precious inheritance we have in the "pulpit undefiled."

I have said that public worship must be sustained, not for the personal benefit of the preacher, but for the public good. No calculation can be made of the indebtedness of society at large to the ministry for their advocacy and defence of moral truth. We look to them and depend upon them as the principal conservators of morals. How nobly have they done this in the late rebellion! But I cannot enlarge here. Well does a distinguished poet say:—

"The pulpit  
Must stand acknowledged while the world shall stand,  
The most important and effectual guard,  
Support, and ornament of virtue's cause."

I thank God that the ministers of the denomination to which I belong have, ever since my acquaintance with them, and, I believe, *always* have held the idea, that patriotism is a part of their religion, and that they who truly love God will love their country also. I have an impression, too, that they have been governed by that noble maxim, that "what is wrong in morals cannot be right in politics." O, my clerical brethren! bind this maxim to your brow, and, giving no heed to the senseless clamors of political demagogues, but,

"Strong in the strength which God supplies  
Through his eternal Son,"

carry it with you till triumphant victory has crowned the imperishable principle.

Two topics were assigned to me; namely, *Church Finances* and the *Support of the Ministry*. I have treated only of the latter, which has exhausted all the time allotted to me. Having, however, devoted much attention to the subject of church finances for many years, it would have afforded me much pleasure to present to this Convention my views on this interesting topic. As it is, I cannot do it; but if the

congregation would bear with me, I should like to make a few statements, occupying about five minutes.

It is well known to some of my friends here, that I have for many years advocated, with all the ability I possess, the method called the "Apportionment Plan," for raising all the principal sums of money connected with public worship. It has worked so pleasantly, so efficiently, and so successfully in the society where I am, for twenty years past, that I am more and more convinced of its perfect adaptation to all our societies; and I have never known it in any instance to fail where it has been thoroughly and judiciously tried.

Our Book Room published, last year, a little tract of sixteen pages, entitled "Church Financiering," prepared by Rev. J. B. McCullough, of the Philadelphia Conference. He says the Apportionment Plan prevails largely in the New England and some other Conferences, and then states that he has seen this plan more successfully worked than any other; and further, that he has known it to succeed when every other had failed.

That taxes are generally so willingly paid is to be attributed, not so much to the compulsory power with which towns and cities are invested, as to the fact that the burden is equally distributed, and that every payer knows what his fair proportion is. Suppose, in future, in raising money for municipal purposes, the employment of assessors should be dispensed with, and the people should be notified to pay their taxes to the Treasurer, paying as much as they could afford, or as much as they considered their proper proportion. Would there be much paid? Would there be anything paid?

And now I wish to ask this body of intelligent men if the plan of raising money which generally prevails throughout our denomination is much, if anything, better than that which I have just described? Now, suppose towns and cities should go one step further, and make a fair *assessment* of the taxes, but still leave it optional with all persons to pay or not. Would not the great body of the people pay? I think they would. Under these circumstances, a man would soon lose his reputation and standing in society, not to pay. But if he were not assessed, he would not.

It is my sincere conviction that if all our societies would adopt the Apportionment Plan, and *good-naturedly*, and *judiciously*, and *persistently* execute it, every preacher throughout our entire denomination would have an ample support, and every benevolent enterprise among us would have all the money it would ever need. Any lack from which any preacher now suffers, or by which any of our benevolent enterprises are now circumscribed, is not attributable to the want of *means* on the part of the people, but to the want of a suitable and efficient system of raising the means, — a system which will commend itself to the best convictions of men, and open, at the same time, to no objections. Who have paid the enormous expenses of overthrowing the late rebellion? The people. And who are able now to go through another just such contest, and come out of it solvent? The people. And these same people, who have readily contributed \$3,000,000,000 directly, and perhaps half that amount indirectly, are competent to anything within the bounds of possibility. Our resources are unbounded, — they are absolutely incalculable.

Have you not witnessed, with inexpressible joy and devout thanksgiving to God, the rapid strides we have made of late years in our missionary collections? May not this be fairly attributed to the new arrangement, by the General Missionary Committee, of apportioning the whole amount estimated by them to the several annual conferences, and, in some conferences, by them to the several districts and societies?

We need a cheap book, adapted to popular use, to be spread throughout our entire denomination, treating upon the subjects in this essay in a familiar and practical manner, and also upon every other matter relating to the financial and prudential affairs of our societies. Such a book, properly prepared, would be an incalculable benefit to our denomination.

In conclusion, judging from the past, I believe God intends a glorious future for us. I care nothing, however, about numbers, only as far as self-denial, zealous activity, heartfelt humility, and vital piety keep pace with us. When we come to depend upon numbers, the ecclesiastical historian may sit down and complete our history by writing its last chapter.

There is nothing we now need so much, next to the grace of God, which is always ready, as to be made more deeply conscious of our ability for the accomplishment of good. Could we see this as God sees it, nothing we have ever witnessed — no phenomenon in the progress of human events — would startle us more, or fill us with greater amazement, as to know as He knows, and to be conscious as He is, of our latent capabilities “to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Our glorified Founder had something of this consciousness, and his entire life was in accordance with his convictions. And what has been the result of this? Why, one man has made heaven and earth jubilant with joy. “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.”

At the conclusion of the reading of this paper, by a rising vote, the thanks of the Convention were presented to Mr. B. for his essay.

The Business Committee, through Dr. Barrows, moved that the essays of Rev. J. H. Twombly and Rev. A. Prince be read this evening, and that Bishop Simpson be invited to address the Convention in reference to the topics embraced in them at his discretion, which was agreed to.

The Convention then adjourned with singing the doxology, and the benediction by Rev. Geo. Pratt, of the East Maine Conference.

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#### AFTERNOON OF SECOND DAY.

DURING the intermission, the Convention and a large number of friends assembled on the Common for the purpose of securing a photographic picture of the members, grouped around the Old Elm under which, seventy-six years ago, Rev. Jesse Lee preached his first sermon in Boston. This noble tree has been preserved by the city government of Boston with peculiar care, its massive trunk being

literally laced with iron, and its huge, projecting branches suspended by numerous iron rods, rendered necessary by the decayed condition of the tree. The query was suggested, while surveying these kindly precautions, What if the Methodistic vine had been as paternally cared for by the early magistrates? Would its splendid colossal proportions have been as well and substantially developed? Perhaps so, perhaps not.

[We may be permitted to say here, that but a short time subsequently to the eminently-successful attempt of the artist in photographing the venerable old tree and the Convention under its ample branches, a large portion of it was prostrated to the ground by a gust of wind, destroying much of the costly and beautiful iron fence enclosing it.]

At the conclusion of the artist's work, the large crowd, at the suggestion of President CLAFLIN, surrounded the enclosure and joined in singing the doxology, "Praise God from whom," etc., led by that venerable representative of early Methodism, Rev. Abraham D. Merrill, of the New England Conference.

On re-assembling in the Temple, for the afternoon session, the hymn commencing,

"Jesus, my all, to heaven is gone,"

was sung, and prayer was offered by Rev. Mr. Hulburd, of the Vermont Conference.

Rev. A. Moore, of the Maine Conference, offered the following resolution, which was adopted:—

*Resolved*, That a Committee on Publication, to consist of seven, be appointed by the Chair, to whom all essays, reports, resolutions, and doings of the Convention shall be referred, to take into consideration the subject of publication, and report to the Convention.

The Chair appointed Revs. A. Moore, of the Maine, E. A. Manning, Geo. Prentice, and Dr. E. Cooke, of the New

England, M. J. Talbot, of the Providence, and Brothers F. F. Rand, J. P. Magee, of the New England Conference, as the Committee.

The consideration of Mr. Brown's essay was resumed.

*Colonel Dickey, of the Vermont Conference*, was called for, and responded:—Mr. President, I came down here, sir, from Vermont, as a layman of less than three months' standing. I came for the purpose of becoming better acquainted with the customs and usages of the Methodists generally. I did not come here expecting to make any remarks upon the questions that might arise, but I praise the name of God that I ever became acquainted with the people called Methodists, and I hope that I may ever have this sentiment of Methodism, the spirit of the Lord and Saviour Jesus Christ, in my soul.

The subject under discussion, Mr. President, is one, of course, that we all feel interested in. It is clear that every layman takes upon himself the obligation when he becomes a member that he will contribute of his substance towards the support of preaching; but it seems to me there are many people, very many, scattered throughout the country, that are not members of the Church, that do not enjoy the love of God in their hearts, but still feel that they are reaping benefits from the preaching of the gospel, and feel a deep interest in the success of the Word of God. If they can feel that they have an interest in the preaching, they will be glad to contribute to the support of God's cause. They feel that their families are receiving benefits from us, and are willing undoubtedly to do something towards maintaining and supporting the preaching of the gospel. And the thought has occurred to me that if the Church would take the matter under consideration, and let the people that feel that they like to see the preaching of the gospel promoted feel that the Church is ready to co-operate with them, they will gladly adopt some measures for the support of preaching. If we have their voice in



the thing, we have their interest, and they are more anxious and ready to do something than if they have no voice in the matter. It is the practice, we believe, to leave the matters of supporting the preaching of the gospel to the stewards. They fix the salary for their preachers. The people without, that don't worship, have no voice in it, they know nothing of the arrangement, and don't understand this ; but I have thought that if the churches would adopt the plan of an auxiliary to the Church, form societies composed of all those who feel an interest in the propagation of Methodist preaching, or those who feel that they desire the upbuilding of the cause of Christ, let them have a voice in it, and ask them to co-operate with you and join your financial society, you could get their feelings interested ; and will they not be likely to contribute of their means for the support of preaching ? And who knows but that it might be the means of bringing many an individual to see the glories of the gospel of Christ, and give their hearts to God, by this means of grace ? I merely throw out this simple thought, and there may be some benefit derived from it.

*Hon. J. J. Perry, of the Maine Conference*, on being called for, remarked :—Mr. President, I came here to this Convention as a layman, and although it is proper enough that these laymen should be represented among the speakers, yet it would have been much more gratifying to my feelings could I have been permitted to sit and listen to others. This subject of the support of the ministry is one of the most important, in my estimation, that has come up for the consideration of this Convention. One great reason, Mr. President, why the preachers in our Church get no better support, is the fact that our people never have been educated up to this matter of giving and supporting the ministry as they should have been. But when we compare the statistics of former years, twenty or thirty years ago, with what they are now, we shall find a great and a

visible improvement in this direction. But still, sir, it is very evident that we don't, at the present time, pay our preachers a fair equivalent for their services. If we had a little more system incorporated into our Church in this particular, perhaps as was suggested by Mr. Brown, who addressed us on this matter this forenoon, I think we should see a very visible change for the better. But, Mr. President, whilst I am speaking upon this subject, I wish to say a word or two upon the general matter of giving, — of the duty of the Church to *give*, not only for the support of the clergy, but for the other great benevolent operations of the Church; and this year, above all years, is the year to which we want to call the attention of our people to this subject. One great reason, Mr. President, in my estimation, — and I must speak of the clergy just what I think, as we laymen know some things that they don't know, — we have had the responsibility upon ourselves of giving them a fair support, and we know what it is to go round among the brethren and among the people and get up the support, and we know, too, better than they do what objections we meet in this duty. Mr. President, the clergy in this respect have not done their duty to the Church; they have not preached enough upon this great subject. They have been too modest in this matter. The laity can stand a great deal of this kind of preaching. [Laughter.] And some of them you might preach to until the day of judgment, and never get anything out of them. [Laughter.] But they are exceptions to the general rule, thank God!

Mr. President, another thing, the clergy don't preach right. They don't present the most potent reasons that can be presented to men to get the money out of them. Now, how do you go to work to get money out of men? There is a certain class you can't get a cent out of their pockets unless you can make them believe it will pay. Now, Mr. President, I believe this: that the Almighty God is as good a paymaster as man, and that whatever he has

promised in this direction will be fulfilled. And I don't believe, sir, what is said sometimes, for my experience tells me that a man is never the poorer for giving what he is able to give for benevolent objects. And therefore I say, if the preachers will come up to the people, and tell them to give according to their ability and God will pay them for it, and make them believe it, you will make them give. Then, if you get the people up to that idea, they won't feel so bad. Now I know how I used to feel when I first began to give. If I took a five-dollar bill to give to a benevolent object, I used to think, That five-dollar bill is gone — gone. [Merriment.] I shall never see you again; good-by! [Laughter.] Well, that is the way a great many feel; but I don't feel so *now*, Mr. President. When I give ten dollars, God always pays me back twenty. Now I believe it. And the promises of the Word of God are sure in this respect; and the Bible says, "The liberal soul shall be made fat, and they that water shall be watered again." "He shall have measure, good measure, pressed down, and running over, and shaken together." Some of these ministers can repeat it in better shape than that. Well now, then, the promises of God are of the same import, but still I fear that a great many of our clergymen don't believe it, because they never preach as though they did. I heard Dr. Cobleigh preach upon this subject once, on the giving of the "tithe," or one tenth, and he convinced me, and I go on this principle, and it is good. I could give you a considerable number of instances upon this matter. I have been rewarded in so giving, even in a pecuniary point of view. Now I believe that if our clergy would make the people believe that it is a good thing to give, we should have no difficulty at all to take up our benevolent contributions; and it would be done, too, cheerfully. Now, sir, I have always contended that if this matter is properly presented to the people, the benevolent objects will be properly supported.

Loud calls were made for *C. C. North, Esq., of New York*, who took the platform and spoke as follows:—This appears to me like a trap in which to catch the laymen, for I have observed that in all the discussions that have taken place to-day, this is the only question in which you have allowed the laymen to take part! I was very much interested in the question of "Ministerial Education," and we laymen all are, for we think you need it badly. [Laughter.] And I was very much interested in the subject of "General Education," for we think the laymen need it badly; but you don't ask the laymen to speak on that. But as soon as it came to the subject of "Ministerial Support," you felt you needed your salaries increased, and called for the laymen all over the house.

Well, brethren, I think the question of finances ought to be discussed more and more; and I believe in all that the honorable gentleman said when he was speaking. But I have a thought, and I will give you the benefit of it. Poor preach and poor pay. I tell you the law of compensation is a wonderful law, and if you will preach well, and labor well, you will be very apt to get a comfortable support. I suppose that if I was in my Conference, to which I belong, I might say a great many things and be understood, and I might say the same things here and be misunderstood; and I may as well premise by saying that I have always worshipped the Methodist ministers. You can't get up a collection of ministers anywhere unless I want to be among them. So that if I say some things a little hard, you won't take it for granted that I don't love the ministers. Well now, the thought is just this: that the ministers are all very much mistaken if they have thought that they make the most sacrifices in the world. I think they have the best times of any class in the community. I hear a great deal about the self-denial, the sacrifices, of the ministers! They preach twice on Sunday, and have a good time most of the rest of the week. I notice our New

York preachers, and I reckon it is the same everywhere; they get through with two sermons, and Monday morning they seem all lounging down easily towards the Methodist book concern, go into the preachers' meeting, and have a delightful time in discussion, and go home lazily. But then they take it very leisurely during all the other days. When I have all my responsibilities as a business man, as a merchant, the incessant wear and tear upon me, I sometimes long for the ministry, and wish I was in it. [Continued laughter and applause.] I have seen one or two staid-looking men get up and talk about the sacrifices of the ministry, and I have thought to myself, "My dear good friend, if it were not for the Methodist ministry, you would be hammering at the anvil or planing at the bench. You talk about sacrifices! Why, Methodism and the ministry has made you a gentleman." [Laughter.] No, my brethren, it is an actual fact, you are all of the best class in the world, because all your associations with each other are the best; the position you occupy of intercourse with each other is always intelligent, courteous, Christianly; you enjoy and read all the "Quarterly Reviews," down to the "Voice of the Old Brewery;" and the best of it is, you have the leisure to read them, and to rummage your libraries, to visit good society, and get good dinners. I tell you, you have a glorious life! [Laughter and applause.] I don't feel any particular sorrow for you, but I feel very sorry for the minister's wife. I feel in my heart of hearts a sorrow for the minister's wife, to be obliged to bundle up, break up all associations, pack up the house things, and go away to a new place among strangers, and be examined, and have words said about her. I feel sorry for the minister's wife, and yet, don't you know that you move much less than some of us do? Coming down now to the sober facts in the case, for I think you occupy the best position in the world, it is the best thing in the world to be a minister, especially a Methodist minister. I should

not like to be a minister of another denomination, for I should not be sure of having an appointment ! [Laughter.] But I tell you that we are informed that a man is never so happy as when he has one, and I don't see why a Methodist minister ought not to be always happy. And I go in for a liberal support of the ministry if they do all their duty. The subject of giving is having an advance. I believe that the spirit of giving from conscientious principle is pervading the Church. The great trouble is, that some of our wealthy men are giving freely to satisfy their consciences by their giving. That is the fault in the Church now. We attempt to satisfy our consciences by our large liberality, and the consequence is that a great many of our talented men resign their positions as laborers, Sunday-school and class-meeting men, and satisfy their consciences by their liberal gifts ; whereas the talented should be scattered about, giving their wealth and talent, until they are able to work no longer.

But there will be a reaction, and you will find that men are beginning to work this year as they have not worked before, and we shall see the millennium when the labor and wealth of the Church shall be consecrated to the cause of Christ.

*Hon. Thomas Kniel, of the N. E. Conference*, appeared after repeated calls, and said :—Mr. President, I hardly know what subject is before the Convention, but I am told that it is upon the subject of supporting the ministry. I am taken, of course, as everybody can see, quite by surprise ; but yet this is not a subject upon which I have never had any thought. It is a subject that I suppose every layman has had his thought upon, more or less. That our ministry need, and ought to receive, the adequate support of the Church, no man of good sense, endowed with the common instincts of humanity, can deny.

The old saying of Scripture (I say old because it comes

down to us from before the days of the Saviour himself) is that the "laborer is worthy of his hire." If they have said that "In our opinion the Great Being on high has called you into his vineyard; you must separate yourself from all worldly pursuits," then it is the duty of every man who has assisted in calling these men, to aid in the support of these men. If it is a duty to preach the gospel, it is a duty to aid those who preach the gospel; and if he is to be supported, he is to be supported by those calling him. If I were to ask a man to become a laborer for me, and refuse to pay him, what would you say of me? I am not an honest man. Then I say, upon the principles of common honesty, the Church should give these men a sufficient and adequate support. These men should never suffer for the common wants and conveniences of life. If the ministry of the Church is to be able, if the ministry of the Church is to be efficient, if the ministry of the Church is to be successful, these men should give their entire energies to the great work before them. It is enough to fill the heart of any man, and fill the brain of any man, to carry on before the Church, and lead successfully, the great institutions of men connected with the gospel of our Lord and Saviour Jesus Christ.

Perhaps we can apologize for the scanty support given to our ministry in the past. Our Church has had a strain from the earliest day of our birth to meet the demands made upon her. We have had schools of learning to build, and all the paraphernalia of the organization of the Christian Church to introduce and carry forward; but to-day, standing as we do a hundred years from the birth of the Church, taking a broad view of the resources of our Church, we find that she is, in all respects, equal to every emergency, financial as well as every other. Tell me that the Methodist Church is stinted in any of her resources; tell me that she has not the men and means to do anything and everything that our great Father on high requires us

to do ! Standing as we do at the end of the century, and measuring our strength and surveying our fields, we cannot be honest men, and successful as a Church, and neglect the full and adequate support of the Christian ministry. I speak of what is necessary to carry forward in the future the great enterprises pressing upon us, and in which we expect that the ministers will take the lead. The day is coming when the layman shall stand by the pastor, and the pastor by the layman, in all the councils of the Church. That day is coming speedily. It will come ! It will come before you and I shall be called to go over the river, and then, layman and pastor, preacher and people, standing in the gap, pressing forward in all the great works of the Christian ministry, the Christian religion, I ask you what is going to impede the onward progress of such a Church as we recognize to-day within the bounds of the Methodist Episcopal Church ? [Applause.]

Mr. President, I rejoice in the future more than I rejoice in the past. And when I survey the past, when I look at the Church, what she is to-day, and think what she was a hundred years ago, it is marvelous, marvelous. Nothing but almighty power and almighty grace could have accomplished what we see to-day. But this is only the beginning. The Church is simply throwing off her swaddling-bands, throwing off her fetters. Let her go free in all her energies, [great applause] in all her resources ! When that day shall come, we will take the world. We have the promise of Him who cannot lie. We will take the world. [Continued applause and "Amens."]

*Rev. Mr. Quimby, of the N. H. Conference :—*I was a poor, ignorant child when the Church took me from the plough and put me into the ministry, thirty-five and a half years since ; and, by the blessing of God, I have had health to labor so that I have not lost five Sabbaths in all that time. And *my* labors between the Sabbaths have not been



as the brother represented. Monday has been the hardest day of the week, looking out for my finances, and the next four days of the week have been taken up in the work of the apostles, — visiting from house to house, talking and praying with them. From fifteen to thirty families a day I have called upon. Saturday I have devoted to my study. I supposed, when I commenced, I should want, if I was a Methodist traveling preacher; but I have always had food to eat and raiment to put on, have always had a family and been in comfortable circumstances. True, my receipts would not average \$300 per year, but we have had enough and to spare ("Amens" from many); and I render thanks to God and the Church for what they have done for me.

*Dr. N. G. Ladd, of the N. E. Conference:* — I think, brethren, that there were a few sentiments advanced by one of the speakers that rather bore hard upon the laymen, carrying the idea that they were stingy. And I want to tell you a little about these things. I have been connected with the Methodist Church thirty-eight years, and I have been acquainted with it fifty years, in three different States. I have held a few little offices in the Church, and it has been my duty to strive to raise subscriptions for the support of the ministry; and I will tell you the greatest objection I meet in getting persons to subscribe, — the want of ministerial attention. I appeal to my brethren here, if this is not their experience. I come to the people in what is called the "outside row," and ask them to subscribe. "You have got your minister in the village; he never comes to me, and you must take care of him." I appeal to my brethren, if this is not the truth. And I think if the ministry would hoe the "outside row" well, and attend to the poor, there would be no complaint in this matter. I am sorry to say it, that the poor, in many instances, are neglected. There are a thousand rich men who are noticed by the minister, but there are many poor people who don't get a call from the minister

once in a year or in three years. Brethren in the ministry, when you come to the "outside row," hoe the "outside row" well, and it will pay you well.

Rev. Mr. Hamilton, of the N. E. Conference, offered a resolution touching the question of publishing Bro. Brown's essay, which was referred to the Business Committee under the rules of the Convention.

*Rev. Dr. Barrows, of the New Hampshire Conference,* now read the following essay on Ministerial Transfers: — "Would a more extensive system of Ministerial Transfers subserve the interests of the Church?" —

When John Wesley said, "The world is my parish," he spoke for more ministers, and uttered a broader truth probably, than he himself comprehended; for these few words embody the spirit, the true and noble spirit, of every one of ten thousand itinerant ministers. Such a ministry is one whose pastoral relations are changed at regular times, and by regularly-constituted authorities, not recognizing either the pastor or Church as contracting parties, their right having been surrendered by mutual consent for the greater advantages supposed to be gained thereby. The length of time for such a pastoral service is a matter of conventional arrangement, and has varied from six months to six years. The *utility* of an itinerant ministry has its foundation in the philosophy of the human mind. God has differently constituted human minds, and he has called into his ministry a corresponding variety of talent, — the powerful reasoner, the "son of consolation," comforting the people of the Lord, the gentle and tender teacher, and a Boanerges. One has a mission to break up the fallow ground of sinful hearts; another, to feed the flock of Christ, skillful only in Christian nurture. This pleasing ministerial variety in gift, however, is no greater than the demands of the Church and diversities of tastes among the people. Little argument is required to show that usefulness in preaching the gospel to men is in exact proportion to the adaptation of ministerial gifts to their precise demands among the hearers. Non-adaptation results, first, in cold indifference,

then revulsion. Small congregations, discouraged clergymen, and general dilapidation and decay follow. But with happy adaptations, the *reverse* of all this follows. The logical conclusion is, that when a pastor, for a suitable length of time, has used his peculiar talent to the best advantage in a given congregation, to the delight and profit of all such as are pleased and profited by that sort of gift, he should go to another people, and for two reasons: (1.) To give place, where he is, to another and different gift to profit those of different capacity and taste. (2.) To find again, elsewhere, his own most appropriate field; possibly in that very congregation made vacant by his successor. Thus, in turn, all are served.

Ten thousand ministers of Christ following each other, at regular intervals, in this successive adaptation of gifts, with the regularity of clock-work, other things being equal, one might suppose would far exceed all settled pastorates in usefulness, nor does history seem to contradict the supposition. This glance at the nature and purposes of an itinerant ministry, as well as its usefulness, has prepared our way to consider the more specific subject of this essay; namely, *That when such traveling ministers are organized into annual Conferences, a more frequent transfer from Conference to Conference would augment its usefulness.* This question could be settled without much circumlocution by asking another; namely, Do those arbitrary or imaginary lines, called "Conference boundaries," overthrow this deep-laid philosophy or limit the truth of these fundamental principles? Does this kind of ministry work any better one side of Conference lines than the other? Have the ministers or the people any more rights or interests in it in one place or locality than in another? Does God confine his approval of it by geographical boundaries? If not, our main question is settled at once and forever.

But we are told that there are serious objections to frequent transfers from one Conference to another. It is said to involve heavy sacrifices to transferred men,—loss of home, ministerial standing, and reputation. Let this be admitted; but does that show it should not be practised? Then should the itinerancy, as a whole, be abandoned; for who does not

*know* and *feel* this to be one of the universal consequences always attending it, — yes, an argument we use in its defence, showing its *unselfish* character. It is this very going away from one's home and friends, and among strangers, that gives the increased power for doing good, as we have seen. One is the exact complement of the other.

To accomplish great good, small sacrifices are always a *sine qua non*. What involves no sacrifices never accomplishes anything to save our race. A man who is not willing to suffer reproach even, for being put into what are judged the most useful fields for him, has not the spirit of his Master, nor of a true itinerant. If he loses in *reputation*, he does not in *character*.

It is said the Conferences are not pleased to receive transfers. Why not? Who is injured? Whose rights have been taken away? As stationed preachers, we have no rights in any Church except during our pastoral term; nor at its close have we any rights in any one Church more than another, nor have the people any exclusive rights in us. Why, then, should any one set bounds and bars to the itinerancy, opposing transfers when they are only carrying out the fundamental principle which underlies it, — the best possible distribution of all our available talent to its demands, and on the largest possible scale. Do these opposing parties propose to keep out of their Conferences and neighborhoods any pulpit supply judged to be needed? This would exhibit a line of selfishness, no more compatible with the Christian *ministry* than with the Christian *character*. Can ministers so far forget their calling as to attempt to impose their *unsought* and *undesired* services to the exclusion of men judged better suited to the people by all parties but themselves? This is the spirit of the world, not of Christ; and, if fully carried out, would overthrow, ultimately, the itinerancy, and enthrone the spirit of every man and every Church for themselves, regardless of others' necessities. Let it not be so much as once named among us. It is also asserted that transferred men have no right to take the best appointments, built up by other ministers. *Local* churches do not belong to *itinerant* ministers, neither have they any vested rights

in them. If they have become strong and desirable, they have grown to this under the labors of a *changing* ministry, — pretty good evidence they may live and thrive by the *same* means. Besides, God has had something to do with their upbuilding, and they *belong* to him! Were these transferred men imposing themselves upon these churches, unsought by the people, and unsolicited by the appointing power, this objection would be forcible, showing the aspirant selfish, obtruding, and immodest.

It is further objected that these transfers are the result of “*negotiation* and *bargain* in advance.” This objection, like the metallic image in Nebuchadnezzar’s dream, — part iron and part clay, — is, no doubt, partly true and partly false. It is well known that such transfers are supposed to require the consent and desire of three parties; namely, the minister, the Church, and the Episcopacy. Either party declining, it fails. Now, while we admit that a minister and society sometimes do enter into prospective arrangements prematurely, and too decidedly, in not submitting it wholly to the judgment of the stationing authority, yet we insist it is no infraction of Methodism or Christian propriety for churches to request, and ministers to assent, on the above-named condition, to such arrangements in advance of the Conference when all parties agree to abide the official decision. No matter how legitimately and orderly these transfers are made, in nineteen cases out of twenty the cry is raised by certain parties on all occasions, “*Negotiations*” — “*Stationing* themselves” — “*Getting* appointments in advance.” Much groundless suspicion and unkind talk attend these transfers, greatly impeding them. It should be, with all the lovers of Zion, occasion of joy and congratulation that suitable men can be found anywhere whose labors are appreciated and sought for; and let us consent to live in hope it may be so with us. If by death, sickness, location, or removal, our ministry in any locality becomes depleted, so that the churches suffer, cannot that deficiency be supplied from abroad by the proper authorities, — the “*universal* pastors” set for that very purpose, lifted above local attachments and neighborhood prejudices, *without* all this ignoble suspicion?

But we think we have a right to make this one demand of the stationing authorities: namely, that *all* the transfers shall not be in the direction of large appointments and large salaries, but, when necessity requires, reverse the process. And if the incumbents refuse to go, let them have the credit of following for the loaves and fishes. Those pastors who have been for a time among the large and lucrative stations can well afford, for a season, to take their turn among the country appointments, which they also greatly need to recuperate their over-taxed brains and nervous energies, — one of the happy features of the system.

But before a free and successful system of transfers can be inaugurated, several modifications are needed. \*Aspiring men must cease to *push* their own way upward faster than the people desire it, especially where they are but imperfectly known. And the people must cease to select their pastors in advance and independently of the stationing authority, especially such pastors as are not well known among them, otherwise they will continue to embarrass themselves and injure their pastors, as they often do now. When such transfers are made, and in a proper way, the transferred men must not be ostracised by a jealous Conference nor ignored by the Episcopacy, whose wishes they have obeyed; for these men, *properly* transferred, are entitled to all and more than ordinary respect, if they have yielded to the wishes of others at their own expense. Exchanging old friends and well-earned reputations and warm sympathies for jealous looks, cold shoulders, and curt remarks, all for the good of the cause even, is not the most agreeable.

Such being some of the seemingly necessary embarrassments attending this feature of our economy, it should be abandoned, unless it shows some marked advantages.

We come now to consider briefly the valuable results coming of a free exchange of ministers from Conference to Conference. In addition to those peculiar to the itinerancy as a whole, it is a great source of social and moral improvement to the ministers themselves. It gives them broader views of society; the manners and habits of people generally revealing to them, perhaps, their own previous contracted views and prejudiced feel-

ings. Long and exclusive confinement to one locality, and one class of usages, habits, and manners, is unfriendly to progress, either mental, social, or moral. We are slow to believe that any improvement can be engrafted on us or our usages until they are thrust upon us, or we are thrust into their midst. The well-read or thoroughly-travelled man is the only progressive man; and if some fogyism does not pertain to all others, they are quite fortunate. Conferences, like neighborhoods and families, are inclined to fall into staid usages and routine methods, which need to be broken in upon. It would add immensely, not only to the accomplishment, but also to the usefulness, of a thousand Eastern ministers to live and labor two years in the Western or Middle Conferences; and not less so of the Western or Middle Conference ministers to spend as long a time in the East. These Eastern men, inferior to none in intelligence and strength, would be greatly benefited by imbibing something of the energy, vivacity, and enterprise of the Western men. The Western men, inferior to none in the last-named particulars, would be much improved by close contact for a while with the thorough drill, systematic and persistent plodding of the East. What is true respecting these reciprocal advantages among the clergymen, would be just as true, and far more extensively so, among the churches and congregations East and West. How vastly their power would be increased, could they impart to each other some of their own strongly-marked peculiarities! Many churches in the East are reposing on a dead orthodoxy, staid and regular, but non-progressive, simply for lack of Western fire, energy, and enterprise. How many western churches, embodying much numerical and pecuniary strength, fail to make the most of their facilities through lack of systematic, intelligent organizing, and executive ability, so essential to enlightened and growing piety in the Church! Great good has already come to our Church through our limited transfers, which should lead us to a more regular and systematic use of this means.

Other advantages quite as personal, but no less obvious, of great moment, must be noticed. Under the exhaustive labors and studies incident to an itinerant ministry, we find the

*wear* and *tear* on our ministry most fearful! No clergymen are so early worn out or dead as ours, especially since the general abandonment of the circuit. Every year's experiment in hygiene and medical practice is deepening the conviction that frequent and decided changes of climate, especially with men of study, business, or sedentary habits, is absolutely essential for health and long life. Under this growing conviction, *millions* of dollars are spent every year by our own countrymen! What a glorious compensating providence we have in our own itinerancy, with the great variety of our climate, combining nearly every climate on the globe! With us little is needed to avail ourselves of what costs others millions, but a more extensive and systematic transfer, without the loss of one additional day's time or dollar of money, — carrying on, right on, all the time our great work of usefulness! Then *we* can fly to the mountains, to the sea-coast, to the balmy South, or the open and boundless West. A hundred clergymen to-day, along the sea-coast and in the New England States, are either laid aside, suffering or threatened with lung or bronchial diseases, who might be, or might have been, relieved and had years of usefulness added to their lives by *timely* removals West and South, to climates better adapted to their constitutions. Hundreds of our ministers in the South and West, debilitated and enervated by long residence in climates not adapted to them, might have years of useful and happy lives added to them by the bracing atmosphere of our vigorous climate. All this desirable change, back and forth, so far from operating at all against our regular work as ministers, as we have shown, furnishes exactly the needed gifts, *both* East and West, for the *greatest* possible good. Verily, our itinerancy brings not toils and sacrifices *only*, but some personal reliefs. Not a few valuable lives have already been saved among us by this happy process. Many, however, are being lost to the Church every year for want of it.

More frequent and extensive transfers would give more generally our churches fresh ministerial and pastoral gifts, and the ministers fresh fields, and then greatly prolong their terms of acceptable and useful labor. In and around every considerable city there is a class of men who, for fifteen or twenty years,



have circulated only in that small compass, amounting almost to settled pastorates, till both the ministers and people are now each really needing, if not desiring, fresh supplies. If ten or twenty men of this class should be found in the vicinity of Boston, and as many more in New York, what a boon it would be to them and the people, too, to transfer them into each other's places! In these new fields their labors, being fresh and new to the people, would be just about so much added to their effective ministry. *Why is it not done?* Because of the obstacles we have noticed being in the way! Can we afford to sustain such a loss to the Church and ministry as this every year, with not *one single* valid reason or necessity for it, and a score of reasons against it? Our itinerancy is *wrong* from beginning to end, or these restrictions on transfers are wrong, for they confront each other at every step of our progress.

*Rev. A. F. Bailey, of the N. E. Conference:*—Conferences are opposed to transfers, as it is said. Well, why? Because transfers are apt to hit Conferences on a sore spot. There are sore spots in our Conferences, arising out of the appointment of ministers, and those who have been occupying stations in the rural districts know something about it that those working in cities don't. Now, sir, we are perfectly willing to be Methodist, but we don't like this idea of foisting in upon us the idea of Congregationalism. And when we see this system almost adopted on the part of certain privileged ones,—privileged churches, privileged ministers,—by which the whole thing pertaining to the itinerancy is laid aside, and by which all the dough-cakes and cookies are given to the few,—to those who happen to live in the cities, and have large charges and plethoric pockets,—when the country feels, as it does feel, that they would like to have some of these good pickings, and they see that they are, from year to year, just left out in the cold, and they must take this, that, and the other brother,—must take him, or have nobody, a sort of Hobson's choice,—why, it is natural

enough, sir, when you come to the matter of special transfers, and here is coming a popular man to the Tremont Streets, and Bromfields, and Calvarys, and St. Pauls, and the like, and when they, there in the "outside row," see these kinds of processes going on from year to year, and touching the sore spots all the time, I tell you, Mr. President, that it is natural enough for Conferences to feel a little opposed to transfers after that sort. We have no objection to transfers in general, provided you will give a good man a position such as Sudbury, for instance, — a good sort of place in the Conference, according to its size. We feel that it is a little awkward, according to the old-fashioned idea of the old concern. It puts me in mind of the definition of a religious system by the negro preacher. He said our Christian system is like a wheel; Jesus Christ is the hub, Christians are the spokes, and the grace of God is the rim that binds us all together. Now, it is a very peculiar fact, as the negro said, that the nearer the preacher gets to the hub, the better preacher he is; and we are apt to feel that the nearer we get to these "hubs," the better preachers we are. We can gravitate that way, towards the "hub." [Laughter and applause.] But concerning transfers and appointments, it is a matter of Discipline to me, and it is to others. I don't believe that my Presiding Elders would say that I have quarreled about my stations. It is natural enough that some of us, in such Conferences as the New England Conference, should occasionally think that some of us are just as competent to fill some of your stations as well as some others. Perhaps nature ought to be crucified; and, as things are working now, nature is crucified. It may work up a riper man, and make him a better Christian, but, after all, we don't like to be in the mortification ranks all the time.

Now, if we are going to have a system of transfers, let us have it; and when my station up in Palmer wants some *star* from Trinity Church, New York, that they have heard

of, then let them have him ; and if he have the broad spirit of Christ he will come. I don't know about these men that go from Dan to Beersheba,—that go about looking for the “golden fleece ;” the Lord will look out for them, these men, by and by. Nor do I know about the good man that so amusingly hugs the “hub,” and has a peculiar gravitation towards the “centre of things,” so that if the good Bishop should take him up and put him out in the country, he would say, “I shan't have to stay only one year.” He will take a “supernumerary relation,” and perhaps he will turn up in some other “hub.” [Great merriment.] Queer things have happened, sir, and queer things may happen again. And it is so when some preachers get broken down and lose their health ; they recover wonderfully when they get into certain places and certain pulpits. Now, it is said that “Bailey, on the floor of the New England Conference, for some fifteen minutes found fault with his appointments.” 'Twan't so ; I was only finding fault for other people ; and if I was nettled in the Conference, then, perhaps, some of us need to be nettled. I believe in the general idea of the essay ; I think we need a general system of transfers ; but let us have fair play. [Applause.]

We need ministers ; and where do you get most of your ministers from ? Out of the “hub ?” No, sir ; you get them from the rural districts ; and why should we not send there some of our best preachers ? I have known of men who have been in the “hub” here, and have been turning over and over in a very short circumference, that should be out at the end of the spokes.

Why, in the course we are pursuing, Mr. President, I don't wonder that we are beginning, in the rural districts, to feel that there is a good deal of humbug, after all, in this talk about the “glorious itinerancy.” Now, let us break this thing all up. And if the good Bishop will put us into a bag and shake us all up (and I will not object to

a good shaking, but we do want fair play), and open the bag and let us all out, I shall not care where I fall. Now, I believe that a great part of the difficulty of ministerial support lies in the ministry. Who has builded up the Church, made the General and Annual Conferences, but the ministers? Brethren of the ministry, let us be fair with one another; let us be willing to take our chances, and work where we ought; and break up all this caste among us, and have more social, Christian equality, and where God in his providence would appoint us, there let us be ready and willing to go.

*Rev. J. W. Willet, of the Providence Conference:*—There is a thought in my mind that has sought expression in connection with almost every topic introduced here yesterday or to-day, and it seems to me that this is the most appropriate place to present it. And that thought is, that the ultimate end of our doings in this world should be the glory of our God; and our lives here are to be spent in devotion to the interests of our fellow-men. It is our business, every one of us, to live more for others than for ourselves, and only to seek our own advantage as, in so doing, we may get greater blessings to those with whom we come in contact. If we will take this broad, general principle, we shall find a cure for many of our troubles, and we shall find the spirit of the essay supported by the faithful application of this principle. I think our troubles come from the want of the benevolent spirit. We are getting far too selfish. And we are getting to be selfish to an extent in which we are liable to be deceived; even to think that our hearts, desires, and interests are for the interests of others; but if we dig down to the foundations, we shall find that selfishness is at the bottom. I think our Methodist economy is a capital one for every man and every woman in the world who loves God with all the heart, and their neighbor as themselves. But just as soon as you abate anything from this, you will find that its

nature is not adapted to the individuals. The Methodist economy was wrought out at a white heat; and when men lose their piety, their love for God and souls, and their spirit of self-sacrifice, the machinery, the economy of Methodism is burdensome; but, when filled with that spirit, the yoke is easy and the burden light. Now we look at circumstances. Here is a complaint about a few being in the larger churches,—the great men being in those places. What is the cure for this? The man who is in one of the churches here should remember that human power is doing God's work everywhere, and feel that the interests of the Church to which he belongs is just as much promoted in the station yonder as here; and if our devotion be to God and souls, as it should be, we should see to it that we do not get the idea that "I must get my man, and have him in my place, no matter what comes." I think I may safely challenge any man to instance a case of friction in the Methodist economy in which you will not find selfishness at the bottom. Let there be the spirit of sacrificing, and then there will be no danger. Let the brethren feel perfectly willing that every man be disposed of by the appointing power, as they all shall deem best for the interests of the Church.

Do we not need more of the spirit of Christ in our souls, and more devotion to the welfare of humanity? It seems to me that we find all our troubles coming out of this want. We have just this one trouble: we want more consecration to God and his service; and we have not consecrated ourselves to God's service just when we contribute our influence in the limited circle where we live. And I would ask that we ponder upon this one thing. As one evil after another has been presented, as one change after another suggested, I have been thinking of these things. What is the matter with our economy? We as Methodists have the grandest machinery under the heavens; and it will be long before anything shall be found to compare

with it. Let us, then, in order to right these things, come together with all our hearts ; let us come to God and pray ; and, oh ! for the baptism of the Holy Ghost and of fire to come down from heaven, and burn up all our selfishness, our prejudices, and extend our holy religion !

The further consideration of the subject was postponed, by vote, till to-morrow morning, and the Convention adjourned by singing the doxology and the pronouncing of the benediction by Rev. Dr. Porter, of New York.

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### EVENING.

The Convention was called to order by the President, at 7½ o'clock. The hymn, commencing

“ I love thy kingdom, Lord,”

was sung, and prayer offered by Rev. A. F. Bailey, of the New England Conference.

*Rev. J. H. Twombly, of the New England Conference,* then read an essay on the following topic : How can the social power of the Church be more fully developed, and, by organization or otherwise, so directed as better to subserve the interests of our cause ?

It will doubtless be received as an axiom, that, in working out the salvation of the world, the ultimate reliance of the Church must be upon the power of God. All power is indeed of him ; but the manifestation and efficiency of that power, in promoting the welfare of man, depend very largely upon the intervention of second causes.

His power develops the bud into a rose, clothes the field with verdure and fruits, drives the varied combinations of mechanism, fans the white wings of commerce, and sends the lightning on errands across the continent ; but the skill of man directs and measures the exercise of that power. So it is the

power of God which brings the soul up from the depths of moral degradation, and plants within it the germs of eternal life; nevertheless the effectiveness of that power is largely controlled by human effort.

When we consider the matchless scheme of redemption, replete with helps for fallen man, the inquiry springs up, Why has not the Church ere this planted her standard on every mountain-top, and sung her pæans in every hamlet, and along the streets of every populous town in the world? It is not because of any lack in the provisions of mercy, nor merely because the natural heart is rebellious; the grand reason is found in *the failure of the Church to meet those conditions necessary to make the power of God a controlling force over the hearts and lives of men.*

We must, therefore, seek to learn what facilitates or impedes the spread of religion. What *secondary cause* now retards its progress, or what one can be employed to send the gospel of Christ, like the light of day, flashing around the world? As the husbandman breaks up and mellows the soil, and thus makes it *possible* for God to beautify the earth with flowers and fruits, so Christian laborers must prepare the hearts of men, that he may reveal his loveliness and glory in human society.

*Among the many means for the accomplishment of this end, a rightly-developed social life is second only to vital personal piety.* It is a well-known fact that the social instincts are among the strongest and most controlling of the heart. They lead to the formation of families; families grow into tribes, and tribes into nations. Every true soul yearns for genial companionship, and only perverted natures seek the cell of the hermit. In a community of general intelligence and commercial activity, social position is one of the highest objects of pursuit. For its attainment, men sacrifice time, toil, treasure, and, frequently, conscience. What will people think of me? How common these words, and how mighty, daily shaping the destinies of immortal beings! The social principle fashions the wardrobe, regulates the toilet, prescribes the household furniture, and in most cases elects the church for the family to attend, and the pew for them to occupy. When young men

move to a new town or city, they do not stop to review the Wesleyan Catechism nor the Saybrook Platform in order to decide what church they shall attend. Their position is fixed rather by their tastes than by their theology. They often pass by the church of their fathers to one where their tastes are more fully gratified. This fact is patent to every man of ordinary observation.

The growing harmony of evangelical denominations has thrown theological platforms quite into the background. Once men flocked around the Methodist banner out of spite to the Calvinists, others because they delighted in a free — that is, financially-cheap — gospel, others because they desired a more active religion than was preached by the old divines. But the world has moved. The watchmen are beginning to see eye to eye, evangelical pulpits utter very largely the same doctrines, the cost of public worship is everywhere essentially the same, and in some church any man may find Christ to the joy and fullness of his heart, if he will.

In fact the public is well nigh disgusted with pulpit polemics. The general inquiry is, What church shows the most personal attention to its members, and the most brotherly Christianity? Where can I find the church that will best suit my tastes, and give me the highest social position? These silent questions being *positively* answered, *thitherward* the inquirer wends his way.

Shall the Church, as a consequence of this tendency, lightly regard the doctrines of the Bible, or hold her creed with a nerveless grasp? By no means. But while she watches the truth with vestal fidelity, let her be careful, lest, through the lack of attention to the amenities of life, she paralyze the power of the truth she holds.

Every church has a character, and, therefore, a social power, and that power is perpetually active, building and beautifying the living temple, or distorting its symmetry, and marring its ornamentation.

However numerous and diversified the families composing a church, it has, as a result of leading individual forces within its pale, a life of its own; and this life, by the laws of nature,



is a potent, moulding force. If its tendency is chastening, elevating, the members are elevated, refined, perfected in character; if it is uncultivated, low, the people are debased. We may as well attempt to reverse the laws of heat and cold as to escape these results. The youth, likewise, of every church receive its peculiar moulding. Though unaware of the forces giving them shape, they are gradually transformed from grace to grace, and from grace to glory; or they are led down through successive perversions of taste, affection, and faith, till they doubt the reality of personal piety, and drop into the swelling ranks of the neglecters of God and religion. *This result is inevitable.*

The social life of every church is diffusive, ever permeating the congregation and the community in which it is located. Whatever its character it sends out an influence like itself, and all who come within the radius of its power are transformed into its own likeness. If that life be right, the community is interested and brought under the influence of the truth, and thus the social life of the church becomes an efficient auxiliary to the word and the spirit of God.

We could point to churches of different evangelical denominations which, though laboring among and for the poor and the ignoble, constantly recruit from the ranks of the intelligent and socially influential; and it would be more than *possible* to find some whose doors the more respectable classes of people rarely enter; and what is the cause? We find it not in the heretical doctrines and waning piety of those churches, nor in the excessive fervor of their piety. The reason lies in the low cast of their social life. If at any time they are favored with a revival, the intelligent among the converts are likely to seek a religious home that is more socially congenial.

The importance of this subject is made doubly interesting to us by a consideration which demands our special thought. Though in this country Methodism was first promulgated among the common people, many of whom lightly esteemed human refinements, our fathers and elder brethren had such an appreciation of high intelligence, that they have bestudded the continent with institutions of learning; and there is not, at

this time, a people in Christendom that is doing so much, in its denominational capacity, for the spread of learning, and especially to promote the fine arts, as the Methodist Church. Our schools, academies, and colleges, dotting the republic from the distant East to the "golden gates of the West," are annually sending forth, among the millions of our Israel, youth of sound learning and refined culture. and though they are many, they are few, compared with the mass of our people, yet enough to characterize the whole body, and, coming as they do from scenes of refinement, and from the pursuits of taste, there is positive need of attention to social life in the churches, that they may find strong attractions in the home of their fathers. Is it said, if they do not wish to remain, let them go? I say, never! The educated son-or daughter of a Methodist parent may be worth *to the world* half a score of debased and ignorant heathen; yet, to save the latter, we compass the globe, and spend a quarter of a million of money. Let us save *what we have*, and bring to our sacred standard as many more as God shall give us power to reach.

There is one fact of broad and vital interest, a fact which gives anxiety to all denominations in the country. — certainly to all of an evangelical character. I refer to the loss of youth who are so frequently passing away from the direct influences of religion to join the growing column of non-church-goers, which fills the background in the dark picture of American society. We rejoice, as well we might, when *one* lost sheep is brought into the fold. but think too little of the twain which pass out on the other side. Count up the children of any evangelical church, and you will find that a large proportion of them have deserted the paths of piety, and severed their visible connection with religion.

I have studied this matter for a long time, and somewhat closely, and I think I find the main cause of this defection in the want of attractive social life in the Church.

While, as we have already intimated, the Church must place her ultimate reliance, for the conversion of men, upon the power of God, while it is of the utmost importance that holy fire burns upon her altars, and the people possess a deep con-

sciousness of the divine presence, we are compelled to admit that her social status regulates, to a great extent, the practical efficiency both of the truth and of the spirit of the Lord.

How, then, shall we develop and direct the social power of the Church so as better to promote the interests of religion?

In the first place, let this subject be properly treated in the pulpit. Why should not a theme of such moment be allowed a place in a sermon? The end of preaching is the salvation of men, and whatever directly bears on that end demands the consideration of the preacher. Casting his eye over his customary field of observation, he will find enough salient points, in the life he daily meets, to illustrate the principles he would inculcate; and should principles be forgotten, the *home-like* character of the illustrations will give *them* a lodgment in the most treacherous memories.

The literature current in a church is another means of developing its social life. Much of the popular reading of the times poisons the fountain of affection, and generates sordid selfishness and misanthropy. But there is a literature which purifies the heart, fills its fountains with generous sympathy, and refines conversation, by presenting elevated topics of thought and chaste figures of speech, and thus gives grace and elegance to social life. This can be found abundantly in the productions of our own press; yet, as the world is our parish, the chaste literature of the world is ours, and we should select from all sources that which is most replete with knowledge, purity, and the inspiration of thought. Books once read never leave us. We may burn the paper, but their thoughts enter into our very life, clothing it with beauty or ugliness, and live on with us through the ages.

From the days that Jubal played his simple harp to the time when your delighted ears caught the full diapason from the grand organ,—now the pride of New England,—music was the charm of social life, and an inspiration to public worship. Melody, flowing from the lips of Orpheus, moved stones and trees; and the tide of harmony flowing from the devout assembly, now moving softly onward, now rising into rapture or swelling into bold anthem-strains, has electrified the worshipping throng, and melted hearts of adamant.

The comparative merits of choir and congregational singing it is not our province to discuss. Opera music is often a burlesque on religious worship, and singing by the people no less often an imposition upon the musical sense of mankind. In one church, a quartette trills out the people's devotion; in another, an organist is hung up at one end, and a chorister posted at the other, and between them half a hundred of untutored singers run riot through the realm of music; in a third, covetousness rules the hour, and, in the absence of an organ or trained leader, every man sings in time and tune to suit himself, and the harmony fairly rivals the opening performance of a hail storm.

Is it not a wonder the millennium does not come, and that gentlemen of refinement do not sit entranced in the sanctuary? What the churches need is genuine music, performed by all who are competent to perform it well, whether few or many. It is impossible to blink out of sight the fact, that music has much to do with the social and religious life of a church, and with its influence in society. The attendance or non-attendance of people upon public worship is often settled by the character of the music. If this is attractive, men of culture are won to the house of the Lord; if not, they are repelled from its presence.

The church that, in this age, will foster friendship and sociability, and command public consideration, must sedulously cultivate the muses, and transmute much of its wealth into song.

Another force strongly appealing to the æsthetical and moral nature of man is architecture. He who kindled the lights which gem the mighty heavens, who flung specimens of his handiwork through the vaulted sky, that they might become the study of his creatures, has given to man a capacity to rise, by means of things visible and material, to things invisible and spiritual. Consistently with this relation of the material to the æsthetical and spiritual, the tabernacle and ritual of God's chosen people were adapted to address the senses, to fix the eye and awaken the soul. The white-robed priests attending their richly-decorated chief, the living sacri-

fices consecrated to holy purposes, the flaming altars, the smoke of the incense wafted heaven-ward, the tabernacle walls plated with gold and radiant with light, told them of purity, and lifted their thoughts to the beautiful and the holy.

The Romanists, who have studied and fought for ages to control the Christian world, know well the power of architecture, not only, nor mainly, to elevate the spiritual conceptions of the people, but to unite them in social sympathy and wed them to the creed of "the Church;" and their costly cathedrals, adorning the cities of two hemispheres, including the Athens of America, and yonder sacred heights, where Liberty throttled the British Lion, proclaim their purpose to rule the popular heart. And when their idiom and manners shall have become thoroughly Americanized, they will wield a power in this Republic that may shake its very foundations.

Ornate and attractive houses of worship refine and inspirit a people, and give them an influence in the community, enabling them more effectually to mould the masses and lead them to Christ. Rarely has one of our own societies passed from an unattractive, ill-furnished house of worship to one whose style met the demands of cultivated taste, without drawing to its pale families of intelligence and high worth, which before were not within its reach. Latterly many of our churches have been adorned with the graces of architecture, and we can now point to splendid monuments of the taste and liberality of our people. But the work of reform is far from being completed. Our social power is relatively declining, and our religious interests are suffering in not a few places, because the claims of popular taste are ignored in the erection and furnishing of churches.

History demonstrates the influence of architecture over the hearts and faith of men. The splendid temples of Greece long vitalized the mythology of her people; and, for ages, the gorgeous pagodas of India have given strength to debasing superstitions. While, then, in the idolatrous Orient, architecture is binding the people with wreaths of beauty, to the errors of Boodh, or the crescent of Islam; it may be employed, in Christian America, to bind them, by the same force, to the truths of the Bible and the cross of Jesus. To neglect this element of

religious and social power, is palpable recreancy to the behests of duty.

One of the most direct and positive means of reaching the end which we seek is social visitation. The meeting of families from house to house, to interchange friendly greetings, and pass an hour together in cheerful conversation and singing the songs of Zion, cannot fail of the happiest results. Such visits, if conducted on the basis of equality, knit the hearts of the people to each other, and to the Church; but if the entertainment is given in the patronizing and condescending style which sometimes marks the intercourse of the wealthy with humbler members of the parish, they produce estrangement and animosity rather than brotherly love. Forgetting, at least for the time, the inequalities in their social position, let the wealthier members of every church open their doors, spread their tables, and invite the members of the church and congregation, — the poor with the affluent, — to partake of their hospitality, and pass an evening in their pleasant homes. Let there be no gross amusements, no frivolous sports, but genial, Christian life, conversation, song, and prayer. In many a church the social life is contracted to the narrow circle of gentlemen and ladies who assume to manage its affairs.

Of the various organizations and festive scenes common among us we need say but a word: preserve them from the taint of popular amusements, and especially dancing and gambling; infuse into them a wholesome moral influence, and then let them flourish. Their benefit is apparent from a single consideration; viz.: the strength of a church depends mainly upon the interest cherished for it by the individual members. No society is weak in which every hand labors, and every heart believes and loves; and that church which is largest and wealthiest, and yet fails to enlist the personal activities of its members, has in it the elements of decay. By a law of the human soul, every person loves that for which he labors; and, as the various festive scenes, which recur with the changing seasons, give to each individual something to do for the church, I commend them, even in the absence of financial necessities. It is our misfortune that we do not find employ for but few of

our members. In the early history of our Church, there was a pressing demand for laborers, and men were not unfrequently called to the duties of steward, class-leader, or exhorter, while in a state of probation. It is not so now. In many of our societies, the older brethren hold the posts of honor, and young men of thirty or thirty-five, though having many years of religious experience, are not supposed to be sufficiently mature to be vested with official authority. I would not ignore the fathers; I venerate the tried and faithful men, who cherished and guided the destinies of our cause in its infancy and weakness,—may heaven's blessings crown their declining years, and the grateful hands of the rising generation wreath their brows with laurel; but let those fathers, and the strong men, who exercise a controlling influence, widen the sphere of effort, multiply useful labors, and stimulate the younger brethren to engage in the activities of the Church. This will be found one effective means of retaining and blessing the rising generation.

Organizations of the youth are beginning to take their place among us, and among other denominations, which deserve specification. I refer to the literary organizations which are springing up in various places among the young people. The first Methodist church, of Boston, owes its continued existence and prosperity mainly to the effective organization of its youth. And there are, in this city, churches of other denominations which are continually drawing to themselves persons of intelligence, wealth, and influence, through the activity of their associated young men. Let us encourage the formation of societies among our young people, *in which, in the vestries*, or elsewhere, they shall have frequent meetings, and engage in exercises of an elevated, intellectual, and moral character. They can have choice reading, original essays, and the like; and thus, while cultivating and saving themselves, they may win others from the waywardness of the world, and turn them to Christ. Such societies, properly conducted, in our 7000 churches, would be of immense value to our cause, and especially in the cities and populous centres; and if connected together, as they easily could be, by correspondence or other means, would bring into the field of moral effort half a million of intelligent youth, who now have but little associated life.

The youth are the jewels of the Church; let them be preserved whatever the hazard. Satan, the grand arch-foe, knows well the potency of the social principle as a controlling force; and nightly his saloons display their glittering ornaments and sparkling cups, the air resounds with the strains of theatrical music, with the echoes of the footsteps of the dancers, or the sounds of the implements of gambling; and his purveyors stand at every street-corner, saying to the unwary, "Come in hither;" and together they walk into the burning pit.

The full and ardent souls of the young demand society, and the wicked are more prompt than the virtuous in meeting this demand. Where is the church that provides a social resort for the young? Where is there one that nightly, weekly, or even monthly, opens for them a vestry, or suitable hall, in which they may spend a social hour? Where is the Christian mansion, with its open doors and flaming chandeliers, and winning watcher by the wayside, to say to the young of the city, or even of the parish, Come in hither, and, in the circle of the virtuous and the good, pass a pleasant hour?

If we would save the world, we must address the ruling forces which God has placed in the human soul; and one of the strongest of these is the social principle.

It would be a pleasure to pause here and delineate the zealous activities of Methodism, in behalf of the young, and the successes which have crowned her endeavors, and which have conspired to place her in the van of the grand column of Christian laborers; but my task, for the moment, was rather to suggest means by which she may intensify her social power, and multiply her trophies for Emanuel.

In this cursory essay, I have written no line in fear of repulses to Christian truth, nor in skeptic doubt of the good old ship in which we sail. Built of live oak, it has grown every day, in its voyage of a century. All its beams, ribs, planks, masts, and bolts, and the copper upon its keel, are sound as when it first put to sea.

But, brethren of the Convention, the winds have changed on the sea on which we sail, and our part, as good mariners, is, to adjust the spars, and set the sails, so that, *catching* and



*using* the breezes of heaven, we may safely, triumphantly ride into the upper harbor.

The Business Committee announced for the Financial Committee the need of taking a collection to defray the expenses of the Convention, at this time, and the collection was ordered; after which, on motion, the reading of Rev. A. Prince's Essay was deferred till to-morrow morning.

After singing the hymn,

“Blow ye the trumpet, blow,” etc.,

*Rev. Bishop Simpson* addressed the very large audience that had gathered, as follows:—

MR. PRESIDENT:—It gives me unfeigned pleasure to meet, on this centenary year, and in this beautiful temple, such a vast assemblage of the members and friends of the Methodist Episcopal Church throughout New England. I am here because, by the Board of Management, I was kindly invited to come. I am here because, having been in the region at three Conferences during the spring, I was pleased to learn that arrangements for this Convention were being made; and I desired to come that I might take by the hand and look in the eye the true friends of Methodism who had borne the burdens, in the heat of the day; and to greet the young men, who are preparing for earnest labor in the vineyard of the Master.

The topic (the social interests of the Church) to which attention has just been called, is one of deep interest, and to it my remarks will chiefly be directed, though possibly I may wander somewhat from the precise limits of the essay; and yet I do not purpose to detain you very long, because others are here whom I hope to hear speak, and because my voice, affected by a recent cold, will not permit my speaking very many minutes.

As we survey Methodism in the past, we perceive one great fact: in its growth it has excelled all Christian denominations in the land. It is not so merely in New England, where it was of somewhat late introduction, but it is so throughout the whole of the United States.

A century ago six lowly individuals formed a little class, and assembled for worship in a sail-loft in New York. Two years later in a similar place a similar number assembled in the city of Philadelphia. Twenty years passed away with comparatively a very slight, and yet a constant, increase. If, then, the curtain is supposed to fall a century ago, we see as it falls a small Methodist class, but beside it stand large and strong Episcopal and Presbyterian churches in the cities of New York and Philadelphia; strong Congregational Churches in Boston, and in other places of New England; and in the Middle States large congregations of Lutherans and Baptists. When the curtain rises again at the end of the century what do we behold? Other denominations have done a great work, a glorious work. Other churches rise in number, and in magnificence, to do honor to their zeal and enterprise. Their colleges, academies, and seminaries, are opened to thousands of students. Their religious press is circulating its vast issues over the land, and I rejoice, yea, I will rejoice, in the success of every Christian denomination throughout our land. [Applause.] God make them a thousand fold so many as they are. [Applause.] But whilst I rejoice at the success of all these denominations, I turn to Methodism, and ask, "Where is its little class which was covered when the veil fell a century ago?" And as I look for it I behold in its place almost a million of communicants; and in the branches which, from time to time, have left it, about two thirds of another million.

I turn my eye to the cities, towns, and villages, and I see churches rising everywhere. The census of the United States, both of 1850 and of 1860, shows that there are more Methodist Churches in the United States than of any other denomination. Its colleges, academies, and seminaries are open for the reception of thousands of youth; and when I turn to the press, there are far more issues of Methodist papers, than of any other denomination. When I see this vast family extending from Maine to California, and from the Lakes to the Gulf, I can only exclaim, "What hath God wrought!" O, I have thought to-day, as we met, some of us on yonder beautiful Common, and gathered round that old elm tree, had Jesse Lee been en-

abled to see Tremont Temple in Boston, and to see *such* an audience gathered here, singing the old soul-stirring hymns, as you have sung them, he would have shouted 'neath that old elm tree at the glory of the coming century. [Great applause.] His eyes did not see it; ours see it, and we are glad.

What has given us this success? God's hand, God's power have been with us, and to him be all the glory. But when we look, sir, for the secondary causes, we shall see that our success has been occasioned by the doctrines which have been taught, by the usages which were established by the fathers, and by the economy under which we have labored; all these have been causes and sources of our success. I refer to them now, chiefly for the purpose of showing their bearing on the social power. For I am free to assert that I believe Methodism owes much of its success, under God, to the cultivation of this power. Formerly, as I think, we surpassed all other denominations in our social efforts, but I am by no means sure that others are not rapidly gaining upon us, if not excelling us in this direction.

Our *doctrines* eminently favor social activity. Our Church believes that Christ died for all men; that there is one great Father, — one common Brotherhood. This sweeps away all distinctions of classes and ranks in the sight of God. It proclaims the same glorious truths, and offers the influences of the same blessed Spirit, alike to the rich and to the poor, to the learned and to the ignorant, the bond and the free. It utters the same call, proffers the same privileges, announces the same glad tidings to men of all races, climes, conditions, and colors. Everywhere, from the frozen regions of the North to the torrid lands of the tropics, it exultingly and triumphantly declares that Jesus Christ by the grace of God tasted death for every man. It offers to every one the conscious testimony of the Holy Spirit, sealing to all the blessings of adoption into the family of God, the glorious privilege of being sons and heirs; and in the fulness of its affection proclaims that through the blood of the Saviour the vilest sinner may be cleansed from all iniquity, and fully as he has borne the image of the earthly, so shall he bear the image of the heavenly.

Such a system inspires the heart with universal love. Such a system invites us to take every man by the hand of affection, and to help him in struggles for a higher life. If true to our doctrines, we must love all mankind. Methodism must ever be, as in the past, a protest against bigotry. A true Methodist not only loves a Methodist everywhere, but he also loves every man who bears the Saviour's image. He says with Wesley to men of all creeds, "If thy heart be as my heart, give me thy hand." And though in its infancy Methodism had its controversies, they were not of its own seeking.

Its *usages* also harmonize with its *doctrines*. When Methodism arose, its surroundings were vastly different from those of to-day. Then the people had few religious associations in which they personally took part. Nearly all public services were confined to the ministry. The other day I picked up a volume I had once read, the "Life of Walker," one of those evangelical men who labored in the great revival in which Wesley was engaged, a minister of the Church of England. In that work was given a number of letters, which he wrote to Mr. Wesley and others who took part in the great movement. He cheered them, urged them forward, and to a certain extent co-operated. Yet he was so fearful of violating church order, and of introducing fanaticism, that he never allowed a layman to speak or lead in prayer when he was present. Against such an exclusive spirit Methodism uttered its protest, and Mr. Wesley taught the people everywhere to pray and sing, and he called upon the old men and the young men to raise songs of devotion and true thanksgiving to God, and encouraged the babes in Christ to lisp forth the glad tidings of what God had done for them. He allowed women to speak in the social meetings of the Church. [Applause.] And long before the days of "Women's Rights," when no Conventions were being held to assert the rights of women, Methodism took the mothers, and the wives, and the sisters, and the daughters by the hand, and gave them the right to tell what God had done for them. And there are many of us standing here to-day, that owe possibly all we are in the Church, and all that we can do in the world, to those sainted mothers to whose prayers we

listened in childhood, and who taught us to clasp our little hands together, and say, "Our Father who art in heaven."

Methodism cultivated the social principle. It called out all the membership of the Church. At the class-meetings every man must speak, and every woman must speak. At the general class-meetings, at the love-feasts, at the old quarterly-meetings, when they came from distances of perhaps thirty miles, they came to tell what God did for them. They were speakers for Jesus. What was the effect of this? To draw the hearts of the people together, and, as a result, Methodists knew each other, Methodists loved each other, Methodists worked for each other.

The *economy* of the Church had also the same tendency. The minister was not the pastor merely of one church or congregation. Under the grand system of itinerancy, he changed from circuit to circuit, and thus served as a bond of union among the churches. Old acquaintances visited him in his new field of labor, and thus the membership learned to know and to sympathize with each other.

Then again, the circuit system, by which ten or sometimes twenty or thirty societies were united in one pastoral charge, and the official members were brought together on quarterly-meeting occasions, tended powerfully to promote the social spirit, and to promote social effort. In progress of time, however, part of these social influences, I am sorry to say, have been lost. When churches are small, the members recognize each other. When they met in the sail-loft, they shook hands with each other. When they met in the country cabins, they never parted without inquiring for each other's welfare. When the churches are very small, the people will pass across and become acquainted. As churches grow, and increase in members, there necessarily arises a difficulty in this respect; the congregations cannot all recognize each other; and, from finding out that they cannot do it, there grows up a carelessness in reference to this matter. If we live in villages we know our neighbors, and in very small towns we know every one, every house, and its inhabitants. But in the city we cannot know every one, and the result is, that we have but few neighbors

whom we even learn to recognize. This feeling grows on the human mind. It is so in our churches. I cannot tell how it is in Boston, or in New England generally, but I am sorry to say, that, from my observation in other parts of the Church, there is not that desire to recognize every member of the Church that once existed in the bosom of the Church. I think in this respect we are in error, and that we cannot fully accomplish the work it is our duty to accomplish, until every member tries to become acquainted with every other member of the Church, and we come back to the spirit of the ancient times.

Then again, as stations take the place of circuits, another difficulty arises. The circuit system, under the supervision of the same minister, draws men from different appointments, two, four, ten, or twenty miles; but, when divided into separate stations, all these appointments have learned to be independent. Each labors for itself, seems to feel that it has as much to do as it can accomplish, and all the labors of the society terminate upon itself. There is no recognition of the societies in the vicinity, and those good old days of the quarterly-meetings have passed away. Then there was one circuit, one Church, one religious body. The fathers know of the quarterly-meetings, when men used to gather from far; doors were thrown open, and men were welcomed from the regions round about. Sweet were the communings of heart! The ordinary quarterly-meeting now is not such a gathering. But *here* is a quarterly-meeting in the true sense and spirit of it. *Here* you have met. Here Maine shakes hands with Rhode Island; Massachusetts opens her arms to embrace New Hampshire, Vermont and Connecticut. I have marked the tears that started from your eyes, and the ascriptions of praise since you have been together. Your hearts have been communing with the blessed Saviour. It is a revival of the old social feeling again; and I thank God your New England has set the example to the Church of such a Convention as we see to-day. This spirit among us augurs well. I am not afraid of this Convention tearing the Church to pieces. I am not afraid of these old Methodist fathers coming to shake hands together; coming to ask, "What can

we do for Methodism?" These men of Christian hearts intend, God helping them, to do something more for the Church, before they are called on high. [Applause and "Amens."] God help them to do a great deal before their mission here is ended.

In cultivating this social principle more fully, allow me to say that the way to make men's hearts grow together, is to give them some work. Man must have something to do to keep him from doing the devil's work. If you want to keep a society from quarrelling, keep it busy. Why, here is Father Taylor, who knows how they keep the sailor-boys scrubbing the decks, and cleaning down the masts and spars, even when there is no need of it; and it is even so with a religious society, for there is ever necessity for discipline. If you would have Christians happy, give them plenty of work to do. How shall we do it? There was one excellent suggestion in the essay we heard: "Let not the fathers undertake to do all the work of the Church." They have done a great deal. God bless them. They can do a great deal more. May God preserve them to be four score and ten among us, if it be his will; but let these fathers call to their aid the young men. Cultivate their business talent. Appoint them to stand at the door to seat strangers. Get the young merchants to stand there, and invite young men and others who are strangers, into the church. Get your professional men to be active, and you will do them a great kindness, and show them the blessedness of being "doorkeepers in the house of the Lord." Let them *work* for Christ.

Let me say more. As men grow in means, and have some professional business to do, and as they are called out into public life, perhaps get some small office, let them be very careful to redouble their diligence in these religious matters. If a man has become a member of Congress, I would have him lead two classes instead of one. [Applause.] If a man has been made Lieutenant Governor, I would have him become trustee, class-leader, and steward, all three. [Continued applause.] If a man is growing in wealth, let us not distrust him; but let him keep up his devotion to the cause of God.

Let Christian men have ever so many offices, the more the better; but let them add to their Christian graces while they engage in these great public works.

Let me say, in this connection, lest I be misunderstood, as to members of Congress and public functionaries. I have no faith in religion that cannot stand the test of public life as well as of private life. The kingdoms of this world are yet to become the kingdoms of Christ. May the day be hastened, that, from the Atlantic to the Pacific, good men of all Christian denominations may fill the offices of the land. [Applause.] And God grant that they may not only be "Moses" in name, but in deed and in truth. [Tremendous applause.]

What I say as to public life, I apply to all things that may be necessary to human elevation, whether you name music or poetry, architecture or the fine arts, or all of them. Whatever ennobles man, ought to be sanctified by Christianity. Christianity is yet to gather around her all the graces of civilization and culture. Poetry, painting, the beautiful in art, as well as the beautiful in nature, are all to gather round the cross of Christ; and all that God has made of the grand and the lovely ought to be consecrated to the success of his cause on earth. The province of the Church is, then, a very wide province. Let her feel that God sends her to bless and instruct the highest as well as the lowest. But whilst thus looking out for the high places of earth, let the Church never forget the poor,—never, no, *never*. I would, if I could, have the wealth of the world in the Church; I would, if I could, have the learning of the world in the Church; but if I must give up the higher class of society altogether, or give up the lower class of society altogether,—if I must abandon one or the other,—I tell you, in view of the future, both in time and eternity, I would give up the rich, and cleave unto the poor. [Great applause.] The reason is this: The poor are more numerous; there are more souls among them. If I could save only one class, I would save this most numerous class. They have not the comforts of the gospel. Besides, the poor of this world will yet become the rich. The solid men of Boston to-day *were* poor boys. But there is no reason, there is no necessity



to abandon any. The gospel is a light for all. It can reach the prince on his throne, the beggar on his dunghill; it could save a Moses and a David, an Isaiah and a Jeremiah, and could save a Lazarus, and bear him to Abraham's bosom.

Brethren, in this centenary year, and on this occasion, let me repeat, do all you can to cultivate this social and this connectional feeling. Draw the hearts of the people together. Meet in your different districts. Devise ways and means to edify the people. Give your members all to do that they can do. Then will you see the pleasure of the Lord prospering among you.

I will take a step further, and say that, as far as my observation extends in other cities, there is more inter-communion between the members of other churches than between the members of Methodist churches. It may not be so in Boston. Other denominations have long been in these great centers. They have managed to get the control of the great benevolent institutions. Is there a Christian Commission started, a Bible Society, an institution for orphans, or any work of benevolence, on the Boards which meet from week to week, from month to month, or from year to year, Christian men of various churches meet together in council, and, as a result, they become acquainted with each other. We have very few positions on these Boards, and consequently lose these opportunities. You have very few State associations of a Methodist character. This Convention is the first one, I believe, of this kind; but I hope it is the precursor of those which shall meet for Massachusetts, Connecticut, Maine, New Hampshire, and Rhode Island; and I hope to see in New York and Pennsylvania great gatherings also, until the Methodists shall be acquainted with their brethren in all parts of these States.

I am asked, what good can come from this Convention? I say, much, every way. The social feeling is cultivated. Here brethren have come from the different States; here men who had never spoken together have shaken hands with each other, in the name of our common Christianity and common Methodism, and they will go away stimulated with love and zeal; and when you hereafter hear that one of these men

has done some great act, your hearts will be led to imitate him. The Centenary contributions will be swelled by this Convention at least fifty per cent.

In the West, where I am better acquainted, the Church is devising liberal things. It is proposing a thank-offering of ten dollars per member. It is setting the mark high, perhaps ; but, I am glad to say, the people are coming up to it in many places. Some little villages are giving from ten to twenty thousand dollars, to endow the institutions of learning in which they are interested. If the city of Boston and the villages of New England should set their mark at ten dollars per member, what would be the result? Your great Biblical School would rise in beauty and magnificence, and indeed be the "School of the Prophets;" your University would be a glory and ornament to the land; your academies would be full of students, and a very bright day, a more glorious day, would dawn upon New England Methodism. God grant that that day may speedily come! [Applause.]

But, brethren, I will not detain you. We are standing now at the close of the first century. I would but cast a glance, ere I sit down, at the past and the future. The past century! How full — aye, full of hallowed thoughts! What deeds of the fathers, what noble heroism, what sacrifices, what privations, what toil! The fathers — where are they? Gone home to glory. You are their sons; and to-night, while you gather in this beautiful Temple, it seems to me the fathers gather round you. Above these lights that shine upon us, above this beautiful roof which spreads over us, they come down to meet and cheer and welcome us. Could we see those who have died in Jesus, those who have gone home triumphantly, the fathers, mothers, and dear ones that have fallen from our sight, our arms, and our influence, oh, what a host, in spirit, would be here to rejoice in what Methodism has done for the cause of Christianity and the world. Behold the triumph of Methodism in the most glorious age of the world! It has gone hand in hand with the sciences and civilization; and, by the grace of God, has triumphed in your old New England society, where, sir, every element was opposed to it, seventy or eighty years ago.

Now, what for the future? Let another centenary come, and you and I will not be here; or if we are here, it will be as those blessed ones who have bent from the highest glory to look upon us. But our children's children will be here. They will sing the same songs, join in the same worship; and if our increase be, in the next century, the same as in the past, from mountain to mountain, from valley to valley, from ocean to ocean, there shall one great song rise up of "Alleluia, the Lord God omnipotent reigneth!" [Applause.] What a day shall we have, and what a shout in glory! [Voices saying "Amen."] A word, and I have done. You may call me enthusiast; you may call me fanatic; call me what you will, I love responses. Yes, I would have a people to *worship*. I would not have quiet, still, dull, and sleeping congregations. If we are meeting like brethren, we rejoice over the interests of the Church. Why should we not rejoice, when the heavens are opened, and the angels come down to us? When the songs of God are being sung, why should we not rejoice in the house of God? I do not think that Methodism could have ever sprung from the Congregational Church. It sprung out of the Episcopal Church, where the people learned to say "Amen" by rote. [Applause.] They had been used to say it at the end of the prayers, in the set places; they then said it, sometimes, before the end of the prayer. [Laughter.] These responses of Methodism are nothing but the prayer-book ignited and burnt into the hearts, and uttered by the seraph-touched tongues of earnest worshippers. [Sensation.]

Brethren, my heart's desire and prayer to God is for the increase of Methodism, the strength of Methodism, because I believe it to be Christianity. Now, wherever you go, labor as brethren, saying, "God helping us, we will work for Methodism and Christ more than ever we have done." [Continued applause.]

At the close of the Bishop's remarks, the Convention adjourned with the singing of the doxology, and the benediction by Rev. Dr. Peck, of California.

## THURSDAY MORNING.

The Convention was called to order by Rev. Dr. Cummings, of the New England Conference, one of the Vice Presidents, in the absence of the Hon. President. The hymn commencing,

“All hail the power of Jesus’ name,”

was sung, and prayer was offered by Rev. S. H. Beale, of the East Maine Conference.

The minutes of yesterday’s proceedings were read and approved.

Rev. Joseph Marsh, a venerable local preacher of the Providence Conference, was introduced as the representative of the New England Methodist Episcopal Local Preachers’ Association, and by invitation addressed the Convention as follows:—

I was not aware until this morning that I should be called upon to say anything in regard to the local preachers of New England. When I came in this morning, I heard Brother Sheffield speaking about stirring up the local preachers. And in the address by Dr. Webber the question was asked, what shall we do for, or with, the weak places of our Zion? The local preachers of the New England Conference, and other Conferences, are men who have business and fortunes, and preach without salary. They are helps to the itinerancy. They were first created in order to fill up places in circuits; but, as the work is cut up into stations, there is no proper work for them. If work is made by themselves, they interfere with the small stations in the different places of New England, and in other parts of the country. If the circuit system should be again introduced, there would be no need of anybody stirring up the local preachers to work. The Discipline provides, I believe, that the ministers of the Conferences shall provide work, or set to work, the local preachers of their several charges. You have licensed them to preach the gospel. You have said that they have

grace and gifts, and you have believed, from their testimony, that they are called of God, called by the Holy Ghost, to preach the gospel of the Son of God. And then many of the people of the cities, even of our brethren, turn round and say that they will not hear them in their pulpits.

If the local preachers are to work effectively, and to do good, it must be in connection with the travelling preachers. There must not be two classes, and two interests, but they must labor with the itinerant ministers in the great work of supplying the poor societies in the different parts of the great work laid out for our hands. I have been consulted, frequently, in this city, on this matter, and I have protested, and still protest, against separate interests. The local preacher and the itinerant preacher should shake hands together, and work together. If this can't be done, then nothing will be done.

We have formed an Association. I simply consented to it because it is better to form an Association and do something, than not have an Association and not do anything. For fifty years I have been a local preacher in the Methodist Episcopal Church, and have taken care of myself. My salary has amounted to just about \$25 a year. The first sixteen years I had a new hat, and a half bushel of apples.

I heard Brother North speak yesterday in regard to the sacrifices or non-sacrifices of the ministry. Brother North was not serious. I know Brother North, but he does not know me. He lost two fortunes in the great war of anti-slavery, and almost his life; but, after all, Brother North would be very sorry to-day, as a merchant, to become a Methodist preacher, and take up with the sacrifices which Methodist preachers are necessitated to make, and I would like to send Brother North South this morning. (Laughter.)

I do believe, for I am speaking of these local preachers that I know, and with whose reputation I have been more acquainted, that they are ready to go out to the poor, and preach the gospel to the poor, if it can be done, with the aid and support of the ministers from the Conferences. We have pewed churches; pewed churches, the great nuisances of the land. [Laughter, and voices saying "Amen!"] I should like to know the man

in whose heart first the idea was created of building boxes for men to hear the gospel in. You may just as well bar your doors with bolts of iron against the poor of the land, as to have your pewed and rich churches ; they cannot enter — they do not enter.

But what are we to do with the local preaching? What has this thing to do with it? If you have your circuit system, the local preachers can be employed, and the churches will be free, as a matter of course, when the circuits are created. As a matter of course ; for it would be an inconsistency to have independent churches, with beautiful seats, with their conveniences, and the poor shut out. I have in my possession now a Baltimore plan (and my name is on that plan) of thirty-five years ago. They have free churches in Baltimore ; five churches when I was there. They have built one pewed church in the city of Baltimore, and the brethren will never, never, never build another. The population of Baltimore is about the same as that of Boston. Now there are there forty-one Methodist churches, all free, where the poor can go ; and in Boston you have the good number of nine. Let the circuit system be introduced, and carried out with the help of the local preachers, who are ready to work, as in Maryland, and in twenty years you will have fifty churches in Boston ; and all round the country, in Brighton, Quincy, and everywhere, the fires will be lighted up, the local preachers at work, God glorified, and Methodism known all over New England and the world, as the great power to save souls. I am sorry the clock goes so fast, but my time is up.

The Convention proceeded to listen to an essay from Rev. A. Prince, of the East Maine Conference, on “How can the old Connectional Spirit of Methodism be revived and perpetuated?”

Methodism, planted here in 1766, has, in a single century, overspread this country. It has even recrossed the ocean, and established itself in every quarter of the Old World. There is substantial agreement among all the members that adhere to

the original body. But the question implies that the old con-  
nectional spirit has declined, and may expire. Whatever may  
be the truth as to the past, there is ground for apprehension  
touching the future. All now in the Church are, during the  
next hundred years, to leave it, and millions of new members  
are to take their places. These will come from different civil  
and social conditions, and will represent numerous races and  
religions. Over them the Church can have only a moral influ-  
ence, from them she can receive only a voluntary support. A  
defect in her polity, an error in doctrine, a mistake in admin-  
istration, may alienate thousands from her communion. But  
another division of Methodism we deplore. It was almost co-  
temporaneous in origin with the United States Government. The  
history of these two commonwealths has been similar. Both  
tolerated slavery, and the dark demon, having effected the dis-  
ruption of one, undertook the overthrow of the other. Their  
interests are identical. The State protects the Church, and  
the Church supports the State. It concerns both that each  
shall be united, extended, and enduring.

Not less essential to the cause of Christ is the union of his  
people. We deprecate schism in the kingdom of God. Want  
of concord among men who hold the same views of truth and  
of duty, is a sad sight. Ancient Israel, gathered around  
Mount Zion, agreeing in faith and united in worship, elicited  
the inspired utterance, "Behold how good and how pleasant it  
is for brethren to dwell together in unity!" But want of har-  
mony is the weakness as well as the reproach of the Christian  
world. God's people are, in this age, called to heavy fighting  
and hard work. There is as much need of large churches as  
of huge engines or mammoth ships. The question of the union  
of Methodism in sentiment and in form, underlies, or, at least,  
involves, every other before this Convention. But this dis-  
cussion of its conditions must be suggestive rather than ex-  
haustive. The Church must,

1. Conserve certain interests.

In enumerating these, the integrity of her doctrines may be  
first named. While we do not fear that scientific investigation  
will unsettle her essential, or even her distinctive faith, we

must avoid the error of confounding questions of physics or metaphysics with those of theology; and thus identifying the defence of an unimportant outwork with the security of the central citadel. Evangelical experience must be maintained, and the moral rectitude of members insisted on. *Can* two walk together except they be agreed in these vital matters? We must continue to cultivate the social element, and also preserve our ecclesiastical system. These complement and aid each other. Above all, Methodism must retain her established character of a revival church. Other conditions of union are important, but this is vital. They are the machinery of man, this is the inspiration of God. Human means may secure conventional uniformity, but divine grace alone can produce the unity of the Spirit. To revive and perpetuate the connectional spirit, it will be necessary,

2. To expand and intensify certain agencies.

There are ligaments that unite, and forces that vitalize, the ecclesiastical body, and upon their strength and healthful activity must depend its harmony and growth. Prominent among these is liberal provision for education, and thorough oversight and control of its institutions by the Church. Like a great workshop, she contains machinery for building churches and securing them to the body, for publishing books and guaranteeing their character. By the regular operations of the establishment, missions and Sabbath-schools are planted and superintended, and ministers received, employed, and supported. But there is no wheel specifically fitted and assigned to found and maintain literary institutions. Endow and adopt colleges and seminaries of such character, and in such numbers, as will meet the wants of all of both sexes that are within the Church, or under her influence. Then identify Methodism with its schools, and identify its schools with Methodism, and they will, every year, send out thousands of choice youth to strengthen connectional bonds, and revive the connectional spirit.

Money must be made to promote religious union to an extent that it has never yet done. God designs that it shall do this work. Contributions to a central fund or monument will



serve to unite those that make them. The judicious distribution of these common offerings to the cause of missions, education, or church-extension, over all our work, will be still more productive of unity. This may be done in a way, and on conditions, that will not only give new life to our educational system, and make moral deserts as the garden of the Lord, but, at the same time, bind our schools and our missions in intimate and enduring relationship to the Church.

Literature does for the denomination what the blood effects for the animal economy: vitalizes and strengthens all the parts. If the coming millions can be induced to read the books that contain our history, doctrines, rules, and biographies, and also the periodicals that record our labors and defend our usages, we need have but few fears for the future. But, in order to do this, the supply must be ample, and the circulation active and regular. It is the rare prerogative, if not the imperative duty, of Methodism, to make a sanctified literature the cheapest in the land. Has not the time come, when she should so lower the price as to increase the sale of her publications? Might she not, in a short time, double their circulation, without diminishing her revenue?

But the most important circulating agent is the ministry. The connectional spirit must largely depend in the future, as it has depended in the past, on the frequent interchange, or extensive diffusion, of ministerial gifts. Episcopal supervision is, in its influence upon the preachers, invaluable for this end. But the visits of the bishops are few and brief, and their contact with *the people* slight and restricted. Why not double their number, and thus increase an influence so salutary, and so much in demand? But stationed ministers associate intimately, and for years, with those whom they serve, leaving upon them a deeper impress. Hence the necessity for frequent and extended removals. Such is the intrinsic importance of itinerancy, and such its effect upon all other connecting ligaments, that, if seriously impaired, there must follow the division, if not the disintegration, of the Church. This institution must be preserved, and its operation should be extended. A contracted itinerancy is open to all the objections, in kind,

that lie against a settled pastorate. To enlarge the sphere is to increase the utility of this institution. And such expansion seems as legitimate as it would be useful. The genius of our economy is understood to be this: every Conference is entitled to a fair proportion of the effective men in the travelling ministry, and every charge has a claim, to be measured by its necessities and the availability of a supply, upon every itinerant minister in the Church. And the converse of this last statement is also deemed to be true; namely, every travelling preacher is eligible in law — not fitted in fact — to every circuit and station in the Connection. This measure of reciprocal right does not depend upon the relative importance of Conferences and Charges, nor upon the relative abilities of ministers, but upon their *connectional* relations and attitude. Under our system, a surplus of ministers in one Conference, and a scarcity in another, is as incongruous as it is hurtful and unjust. If the frontier work lacks laborers, while the central Conferences have more men than they can station, the connectional spirit will not be apt to revive among the less favored. Men become travelling ministers under the solemn pledge to go not only to those that want them, but to those that want them most, and to do that part of the work which we advise, at those times and places which we judge most for God's glory. Thus did Boardman and Pilmoor, Asbury and Wright, Garretson and Lee. The obligation to equalize the supply of men, and impartially distribute the gifts that God confers upon his Church, is deducible from the genius, the history, and the discipline of Methodism, and is also essential to the unity of the body.

Another help to the connectional spirit will be,

3. To reclaim those that have left our communion.

To all who went out on merely economical issues, liberal advances should be made to secure their return. And those who separated on moral grounds, may be received when they abjure their errors, and renounce their wrongs. To restore a single fragment that has been projected from the main body, is to convert so much centrifugal force into centripetal attraction. It is to bring back wandering children, — perhaps once victims

of undue parental severity, — who, if they heartily return, should be joyfully received. But we must not, to get them back, relax family discipline, or rebuild our shattered homestead, like the legs of Nebuchadnezzar's image, part of iron and part of clay. And if, subject to these conditions, the scattered household is again gathered in the family mansion, home will be prized more highly, and its inmates loved more tenderly, than before the separation. With most-disturbing issues settled, alienation will not easily ensue, nor secession be repeated.

Methodism can do, and should do, for her members what no other Church has ever done. She holds a scriptural theology, and teaches a saintly experience. Her organic law sacredly guards the rights of the humblest. She can meet the highest educational and religious wants of her young people, distribute wisely and widely her ministerial gifts, and supply her societies with the cheapest, if not the choicest, literature in the land. She may recover to her communion most who have left it that are worthy to re-enter, and she may enjoy frequent visitations from on high. Such a Church would be the noblest institution upon the footstool; and Methodism may attain this eminence, and sustain this character. And when she does, there will be little temptation to leave her fellowship, but the strongest inducement to enter and remain in it. And the conditions are very simple. They contain nothing visionary nor impracticable. Slight modifications of economy, and simple changes of administration, may be needed. But our work is rather to conserve than to change, to expand instead of to innovate. The practical working of the *system* for a century has demonstrated its power and general adaptation. But it should be amplified to such dimensions as will fit it for the field it is to occupy, the age in which it is to work, and the mission it is called to discharge. As to *men*, there must be firmness and fidelity on the part of those that make the appointments, and the flexibility that comes of self-negation in the case of those that receive them. But all these are involved in personal consecration, imposed by ordination vows, and inspired by the most sacred traditions of the Church.

The time is suggestive of stronger devotion and of higher advancement. The Church is closing the first, and entering upon the second, grand epoch in her history. The past has been instructive, the future will be eventful. The experience of one will help to meet the emergencies of the other. And as we enter upon a new era, let the device upon the national banner, — vindicated at such cost, — become a motto of the Church. We are one.

The sanctions are weighty. Under the tree planted by our fathers we have found shelter and sustenance. We are soon to pass from beneath its shadow, and join them in the skies. Our children will gather here, to eat of its fruit, and be protected by its branches. May they, in 1966, behold its offshoots in every land, and all sustaining normal relations to the central trunk !

*Rev. Dr. Barrows* read the following Address to the Methodists of New England, which was adopted : —

Though this Convention is somewhat anomalous, and without precedent in our denomination, claiming no ecclesiastical authority, yet it seems proper that we should put on record a few declarations which animate and inspire us at this auspicious moment.

No former period of our history could have offered such a happy combination of circumstances, under which we could have assembled to take counsel together, give thanks to God, and unite ourselves in prayer and stronger bonds of union for our great and ominous future. The successful war to crush rebellion and treason has just been closed ; peace, industry, and thrift have returned to our lately-distracted and bleeding country ; the long agony of spiritual death, which, during the war, rested like a moral nightmare on the Church, is now happily terminated. Now, life and spiritual prosperity have returned to the Church ; the singing of birds has come ; and our Zion is rejoicing in the songs of happy converts by thousands. To God be all the glory.

Our glorious centenary year dawns upon us, also, while we

are at work reconstructing and readjusting our government to a wholly new and improved state of things in this nation.

The powerful influence of Christianity was never more obvious in our country than now; though sin is strong and bold, and iniquity struggles for the ascendancy in all places, high and low, it is everywhere confronted by the vital energies of gospel truth, now so generally influencing the whole people, and especially the higher and more educated classes.

We recognize the doctrines of Christianity, and its pure morality, as held and promulgated by all truly Christian churches, not only as constituting the basis of civil liberty and good government, but, also, as the powerful *reformatory* agency, now separating the chaff from the wheat, opening in our national history a new epoch, improving our government, bringing it into harmony with *Christianity*; so that, under it, we can go *everywhere* and preach Christ.

We rejoice that, in these great reforms now culminating, our own Church has awarded to her a leading agency — the only or best atonement she can offer for her wrong in years past, in stepping over these sins of the country, while she had it in her power to check them.

The preaching of the gospel by our itinerant ministry, in its simplicity and earnestness, is essentially the same everywhere, which God has greatly honored, in the salvation of souls, and building up of our Zion. And, under the gracious smiles of Providence, it has become numerous, wealthy, and influential, in every part of the country which has been open to its pure doctrines.

But we especially congratulate our New England Methodism in its early and successful efforts to inaugurate a *denominational system of education*. It is pleasant to know that in our own New England, our first seminary, university, and theological seminary were projected; and have till now worked vigorously on, — stronger to-day than ever before. If we are not, in New England, equal to some other portions of the Church, in wealth and numbers, we are thankful that, from our infancy, we have been able to send forth a steady stream of educated and accomplished men and women, found now

almost everywhere in our ministry, institutions of learning, and in the learned professions, as well as posts of honor and trust. Not a few of them are in foreign missionary fields, and others are authors and writers of no little distinction.

In periodical literature, and first-class writers, we think New England has not been surpassed, in point of time or ability. While we rejoice, most of all, in the success of our ministry in leading sinners to Christ, and building up believers in Christian nurture, to a state of Christian experience, somewhat in advance of the theories, at least, of sister Churches, resulting in a steady and permanent growth of the Church at home, notwithstanding our continued contribution of numbers and learning to Western churches, we feel called upon especially to congratulate our New England Church, for her *leading influence* in all those *moral* and *civil reforms* now ripening into maturity in the nation. Not many persons *now* are unwilling to be recognized as having been *leaders* in the Temperance and Anti-Slavery reforms, and the general purification of our national politics, and in restoring the government to all, and more than it had lost, of its original purity. Tardy as we were in coming to these duties, we were not behind any portion of our own, or other Churches.

These *New England Conferences* were in advance, even, of these *New England States* (which were in advance of all other States), in putting on record their protest against intemperance and slavery, as well as their warning against the decline and dereliction of the government and its administration. So have they been among the first to sustain the government against treason, and in its timely overthrow of slavery, and slavery's rebellion, as well as in clothing, feeding, and instructing the freedmen.

Though we congratulate ourselves that our support of the missionary cause, and other Christian charities, has been *regular* and *growing*, yet we acknowledge that in *amount* some other portions of our Church far exceed us; and we do and will rejoice that they are doing so nobly, regretting that we are not doing as much.

The fact that Methodism was introduced into these New

England States later than in other portions of the country, and after other and older denominations had become strong, has contributed to our *slow* though *permanent* growth.

In the present position of our New England Church, while we find much occasion for humiliation and reform, there is, also, much occasion for thanksgiving. Providence has strangely led and prospered our way; and great and numerous have been the blessings which have come to us, our families, and our sister churches, through the instrumentality of Methodism.

If, with the few means of success at our command, in the past, God has used our Church in New England for such great achievements, what responsibilities will he hold us to in the future! With our efficient Conference seminaries, oldest university, and theological school, in our whole Church, and with the oldest weekly journal, — all thoroughly manned, and vigorously sustained (though mostly without endowments), — what vast amounts of usefulness are reasonably expected of us! Yet, the efficiency of all these means for good depends on the Divine blessing, which can reasonably be hoped for only when we are true to our trusts and high profession, in a growing piety and holiness in the Church. Such piety can be maintained only by *undiminished* and *increasing* efforts to save souls from death, and bring glory to God by spreading scriptural holiness over these lands.

Looking forward, what are the indications of Providence touching our future work? The call to-day is louder than ever for an *earnest* and *holy* ministry, lest the preaching of the gospel become an empty and idle ceremony, leaving the churches to repose on a dead formality. That spiritual and powerful ministers are now being raised up in other churches, winning souls with marked success, is occasion for rejoicing; but it has not excused the Methodist ministry, nor changed its call. Never was there a greater demand for *deeply spiritual and holy churches*, for their prospective work. The future of the whole Church, and of the country, under God, is now in the hands of the masses of good people. The administration of the government, and all its officers, from the President down

to the common-school teacher, are to take shape and character from *the people*! The voice of the people prevailed on the battle-field; so it will in reconstruction. If the *people* are true to God, humanity, and universal freedom, such unalloyed patriotism and religion will soon become crystalized with the permanent forms of our government. Then no root of bitterness will be implanted, as when the Constitution was framed, to spring up and bring forth its legitimate fruit after three fourths of a century, and again deluge the land with blood. God spake to *nations*, as well as persons, when he said, "The soul that sinneth, it shall die."

That popular sentiment, first prevalent in New England, and only lately *local* here, — *universal freedom*, — is now *national*! But this offspring of ours needs further parental care, or *politicians* will slaughter it in *reconstruction*! But if our noble Congress is sustained by an equally noble people, it is safe.

Standing, as we do just now, on the boundary-line between the *first* and *second* century of our denominational history, clergymen and laymen in Christian counsel, as never before, the legitimate representatives of all New England Methodism, let us in conclusion, briefly glance at a few points claiming special attention in our future: —

1. Our *home missionary* or *evangelization* work. Such as pressing into all destitute communities; organizing Sabbath-schools, and establishing lecture appointments; and founding new societies, calling to our aid the vast talent and piety of local preachers and laymen; vigorously sustaining class and prayer-meetings in all possible places, as the only means of spiritual growth among ourselves, and of saving the lost.

2. The present *great Temperance movement* claims our attention. Almost the whole Christian Church seems to have become aroused of late to the truth, that the temperance work is the regular *work of the Church*; the Church is a temperance society, and the ministers are temperance agents and lecturers. This cause should have its place side by side with the missionary and Bible cause, for regular attention and contribution, or we lose what we gain in our spasmodic efforts. We must give the people more preaching and reading on this subject,



especially our youth. Never before were there such prospects for success in this cause.

3. Increased attention is due all our *regular religious charities*. Let these — *all of them* — come before our people — *all of our people* — every year, with proper presentation. *Regularity and system* is what we most need here; so, if possible, ALL our people shall *regularly* give something to all of them, be it little or much. *Let everybody look after it!* Then our churches are a living power. The increasing demands at home and abroad, North and South, on our Missionary and Church-extension Society, especially require this.

4. Our *literary institutions* stand to-day at our doors, with outstretched hands, with a bewildering amount of responsible work to do, with over-taxed teachers, and poorly compensated, — more poorly than the pastors. We have located institutions, and erected buildings, liberally, but have *endowed* next to none. Hence our difficulty to sustain our own schools, unendowed, by the side of those which are endowed. This centenary year must bring relief to these institutions, or they are doomed to go gradually into the shade. While some of our people show the most princely liberality toward our schools, the masses of them are less informed and less liberal on this subject than on other charities. The fault, however, is largely with the ministers, in not presenting often and fully the great work they are doing for the Church and the country, with their limited means and pressing wants. Give the people the information, and they will do their duty.

*Rev. D. Dorchester, of the New England Conference*, Chairman of the Committee on Statistics, made the following report, which was adopted: —

The task which your Committee have undertaken to perform has been one of great difficulty and labor, but we have patiently toiled on, and now submit the results of our investigations. A great variety of statistical\* tables has been prepared, but it is not our intention to take the time of the Con-

\* See the end of the Report.

vention in reading them. We shall present only the results, and some of the inferences, in as brief a manner as possible, without extended comments.

Your Committee have confined their investigations to Methodism in New England, including all the societies within the bounds of every Conference of every New England State;\* and have labored to present,

*First*, — Its present numerical condition; and,

*Secondly*, — Its relative position: 1st, to the past; 2d, to the population; and 3d, to other denominations.

*Firstly*. Its present *numerical condition*. According to the returns this spring,† we find within the bounds of the New England States, 103,472 Methodists, including members, probationers, and local preachers.

There are, also, 100,231 Sunday-school scholars, and 347,685 volumes in the Sunday-school libraries; being an average of about one scholar for each church member, and  $3\frac{2}{5}$  volumes to each scholar. The largest average number of volumes to each scholar is in the States of Rhode Island and Connecticut, where there are  $4\frac{1}{10}$  volumes to each scholar. The largest proportion of Sunday-school scholars to each church member is in Massachusetts and Rhode Island.

The latest returns show that the Methodists of New England hold 892 churches and 432 parsonages, valued at \$4,402,660, or \$42.55 to each member. The largest average church property to each member is in Rhode Island, where it reaches the sum of \$80.88.

There are, also, 13 educational institutions in New England, under the influence and patronage of the Methodist Episcopal Church, having 113 instructors, 3,368 pupils, and \$672,261 worth of property, and 30,000 volumes in libraries. This large sum of church property, of \$5,074,921, has been accumulated within a very few years, — less than fifty years, and most of it in less than twenty-five years.

We will next consider our position,

\* See Table I.

† A few slight changes have been made in the figures, as given in the Convention, and more definite statements are given in a few instances, more perfect *data* having been received.

D. D.

*Second. Relatively.*

1. To the past. A comparison of 1866 with 1860 shows that we have about maintained our numbers. The returns of 1865 showed a falling off, since 1860, of 518 members. This, however, is smaller than the decrease of other denominations; the Congregationalists having diminished, during the same period, 4,714, and the Baptists 3,198; in both cases a larger per-centage, even, of decrease than ours. No time need be spent in accounting for this state of things. It is patent to all as the result of the distraction of the public mind by the excitement of our late civil war. Since one year ago, however, we have nearly recovered our loss, which is also probably true of the other denominations.

But, during this period, every other interest has advanced. The number of Sunday-school scholars has increased about 13,004, and the volumes in the Sunday-school libraries about 37,993, and the church property nearly \$1,000,000, or about 58 churches and 50 parsonages. And yet, may we not properly suggest that an increase of only 185 members during the last year in all New England, not quite making up for our loss from 1860 to 1865, is a very small advance for us to make. In several New England Conferences there has been a decline, even during the past year. Certainly we have abundant reason for humiliation before God, and earnest prayer for the outpouring of the Holy Spirit upon our Zion.

But we turn for a moment to a more remote past. Jesse Lee, the apostle of New England Methodism, commenced his labors within our bounds in the year 1789. In the year 1800, there were 5,829 Methodists reported within the New England States. Now there are 103,472, or an increase of eighteen fold. A careful examination of a table which we have prepared will show that there has been no decade since that time in which we have actually decreased; although the ratio of increase has been smaller since 1840 than before. From 1820 to 1840, our increase was about 9 per cent. annually; but from 1840 to 1860, it was only  $1\frac{1}{2}$  per cent., or only one sixth as great. This, however, may be accounted for by the fact that the proportion of the population to the Methodists is smaller.

We have a smaller non-Methodistic population to operate upon. From 1820 to 1840, there was one Methodist to 57 inhabitants; since 1840, about one for 27 inhabitants. Hence, a less rapid growth may be expected. And this is a tendency in all bodies as they grow larger. Besides, from 1840 to 1850 was a period of unusual trial in our ecclesiastical history. The causes were these: the reaction and deadness which followed the Millerite excitement, the losses by the Wesleyan secession, and the violent controversies connected with the secession of the Church South, occupying the attention of the Church, and filling our religious newspapers for several years.

But, during the decade prior to our late civil war, we had measurably recovered, having a rate of progress of  $2\frac{1}{2}$  per cent. annually, instead of  $\frac{1}{2}$  per cent. annually, as from 1840 to 1850.

2. We come next to consider the growth of Methodism relatively to the population.

In the year 1800 there was only one Methodist for 211 inhabitants in New England. In 1830 there was one for 44 inhabitants. Now there is one for 31 inhabitants. The New England State in which we are the most numerous in proportion to the population, is Vermont, where there is one Methodist for 20 inhabitants. The State in which we are the least numerous in proportion to the population, is Rhode Island, where we are one for 57 inhabitants.

Through every successive decade, except one, we have gained upon the population, and that was from 1840 to 1850. During this period our progress was only 5 per cent., while the population increased 22 per cent. Connecticut is the only New England State where, during the reaction from 1840 to 1850, our numbers kept in advance of the growth of the population. But, since then, we have measurably recovered our momentum throughout New England, and from 1850 to 1860 we increased 22 per cent., while the population increased only 14 per cent.

This fact will be seen to be worthy of special notice when we consider that, during this period, we have realized a very large increase of foreign population. In 1850, our foreign-

born citizens were  $\frac{1}{5}$  of New England population. In 1860, in these New England States, they had become  $\frac{1}{6}$  of the whole number; having increased 52 per cent. In Massachusetts and Rhode Island, from 1850 to 1860, the foreign-born population increased 58 per cent., while the whole population increased only 23 per cent., or less than one half as fast. And yet, even during this period, with this rapidly increasing heterogeneous element in our midst, in these two States, Methodism has increased 33 per cent., or 9 per cent faster than the population.

In these calculations we have made no account of the *children* of our foreign-born citizens, which, according to a recent census, have been found to be about  $\frac{3}{4}$  as many more.

3. Relatively to other denominations. We would make no invidious comparisons. Our object is to understand our relative position in the sisterhood of churches, and be led to comprehend more fully our responsibilities. We have been unable to obtain the statistics of other denominations, with few exceptions, of an earlier date than 1840. We shall confine ourselves to the statistics of the Congregational and Baptist Churches in New England, as they most nearly compare with us in numbers. Our figures have been taken from their own published minutes.

From 1840 to 1850 these two bodies, like ourselves, fell behind the growth of the population — probably from similar causes. But from 1850 to 1860, while the population increased 14 per cent., the Baptists increased only 10 per cent., the Congregationalists 18 per cent., and the Methodists 22 per cent., our own Church far outrunning all the others, and the population also, in rate of progress. And from 1860 to 1865, while the Congregationalists decreased 4,714, and the Baptists 3,198, the Methodists decreased 518, which is a smaller per cent.

It should, however, be added, that the Protestant Episcopal Church in New England has increased in a larger ratio, during the past twenty-five years, than even our own, although even now its numbers are only one-third as many as ours.

Methodism is now the second denomination in point of numbers in New England. The Congregationalists largely excel

us; and, fifteen years ago, the Baptists were 6,247 more than we. In 1865 we were 5,944 more than the Baptists. Considered by States, in Maine the Methodists are the first denomination in point of numbers, in New Hampshire the second, in Vermont the second, in Massachusetts the third, in Rhode Island the fourth, and in Connecticut the second.

We have also prepared a table to show the comparative progress of Methodism *in cities* and the *rural districts*. Taking the State of Massachusetts, because the necessary data can be more accurately obtained, and deducting the population of the cities or places of 10,000 inhabitants and upwards, we divide the State into two parts — the cities and the rural towns. The results of the investigation, extending back over the period of twenty-five years, show that Methodism and Congregationalism both have increased more rapidly in the cities than in the country, and that Methodism has ever grown relatively with the more rapidly increasing population. The cities are, therefore, most important fields of labor, because their population is growing more rapidly, and because the probabilities of success are greater than in the rural towns.

Your Committee have also had their attention called to the number of places left “to be supplied” during the last sixteen years in New England. These are places usually supplied by local preachers, under the Presiding Elder.

In 1850 there were 84 charges left to be supplied. In 1866 there are 184. This seems very alarming. But as the number of the stations or appointments has increased during the same period 179, we have reduced the tables to a per centage, which shows the relative amount of ministerial supply. In 1850, 14 per cent. of the appointments were left to be supplied. In 1866, there were 24 per cent. left to be supplied, or  $\frac{1}{4}$  of the whole. Now we might endeavor to content ourselves with the reflection that, in this regard, we are as well off as other denominations, 36 per cent. of the Congregational, and 25 per cent. of the Baptist churches in Massachusetts being without settled ministers. The “stated supplies” of those denominations correspond to our supplies by local preachers under the Presiding Elder. But this ought not to

satisfy us, whose boast it often is that our itinerant system is peculiarly adapted to nourish weak places, and especially to furnish a permanent pastoral supply. Let us, therefore, raise our hearts in prayer that the Lord of the harvest may send forth more laborers into his vineyard, and, at the same time, let us stimulate the churches to bestow salaries which shall better compare with the increased expenses of the times.

The statistics of ministerial support have also engaged our attention, and we find that the average salaries of all the places in the New England Conferences reporting in 1860 was \$468. In 1866 the average salary was \$610, or an average increase of only 30 per cent. in six years, while, according to careful calculations, the expense of living has advanced 126 per cent. The largest per centage of increase in salaries is in the Providence Conference, or 36 per cent. The East Maine stands next, and the New Hampshire Conference has advanced only 13 per cent.

Another topic is our Benevolent Contributions. The sums reported in the Minutes of the six New England Conferences this spring amount to \$92,969.85. This sum does not embrace ordinary home charity nor special donations. This is an increase of \$60,161.39 over the amount raised in 1860, or an increase of 184 per cent. Thus it is seen that our benevolent collections have advanced six times as much as our salaries; which fact is pregnant with suggestions, and especially indicates the self-sacrificing spirit of the Methodist preachers in New England, through whose active influence this advance in these collections has been made, while suffering from the scantiness of their own support. The East Maine Conference has the largest percentage of increase, it being 252 per cent. advance. The Maine Conference stands next, and the Providence Conference is the lowest in its rate of increase.

At this point I had intended to close this report, but, at the suggestion of other members of the Committee, I have concluded to add the results of a few other tables which I had prepared. You will be anxious to know whether the "Hub," of which we have heard so much during this Convention, is *sound* — what are our relative condition and prospects in Bos-

ton, the centre of New England influence ; for, as goes Boston, so goes New England.

A carefully prepared table, embracing the numbers of the Congregational, Baptist, and Methodist Churches of Boston in 1850, 1860, and 1865, shows the following results, comparing 1850 with 1865 :—

Increase of population . . . .	40 per cent.
“ “ Congregationalists . . . .	7 “ “
“ “ Baptists . . . .	12 “ “
“ “ Methodists . . . .	43 “ “

But it is said to be unfair to take *the city only*, inasmuch as within the last fifteen years a large number of the members of all denominations, doing business in the city, have moved with their families out into the adjacent towns. To meet this point another table has been prepared, embracing the membership of those denominations in Boston and the suburban towns within a definite radius, and the population of those towns in 1850 and 1865. The following are the results :—

Increase of the population . . . .	58 per cent.
“ “ Congregationalists . . . .	39 “ “
“ “ Baptists . . . .	29 “ “
“ “ Methodists . . . .	68 “ “

#### SUMMARY.

##### 1. Methodism compared with the Baptists.

###### *Boston.*

Increase of Baptists from 1850 to 1865, . .	12 per cent.
“ “ Methodists “ “ . .	43 “ “

###### *Boston and vicinity.*

Increase of Baptists from 1850 to 1865, . .	29 per cent.
“ “ Methodists “ “ . .	68 “ “

###### *Massachusetts.*

Increase of Baptists from 1850 to 1865, . .	14 per cent.
“ “ Methodists “ “ . .	36 “ “



*New England.*

Increase of Baptists from 1850 to 1865,	.	7 per cent.
“ “ Methodists “ “	.	22 “ “

## 2. Methodism compared with Congregationalists.

*Boston.*

Increase of Congregationalists from 1850 to 1865,	7 per cent.
“ “ Methodists “ “	43 “ “

*Boston and vicinity.*

Increase of Congregationalists from 1850 to 1865,	39 per cent.
“ “ Methodists “ “	68 “ “

*Massachusetts.*

Increase of Congregationalists from 1850 to 1865,	16 per cent.
“ “ Methodists “ “	36 “ “

*New England.*

Increase of Congregationalists from 1850 to 1865,	15 per cent.
“ “ Methodists “ “	22 “ “

## 3. Methodism compared with the population.

*Boston.*

Increase of population from 1850 to 1865,	. 40 per cent.
“ “ Methodists “ “	. 43 “ “

*Boston and vicinity.*

Increase of population from 1850 to 1865,	. 58 per cent.
“ “ Methodists “ “	. 68 “ “

*Massachusetts.*

Increase of population from 1850 to 1865,	. 27 per cent.
“ “ Methodists “ “	. 36 “ “

*New England.*

Increase of population from 1850 to 1860,*	. 14 per cent.
“ “ Methodists “ “	. 23 “ “

In conclusion, “May the Lord God of our fathers make us a thousand times as many more as we are, and bless us according as he has promised.” “And let all the people say, Amen.”

\* No census later for all the States.

TABLE I. — PRESENT CONDITION OF METHODISM IN NEW ENGLAND. — 1866.

CONFERENCES.	MEMBERSHIP.			CHURCH PROPERTY.					SUNDAY SCHOOLS.				
	Members.	Probationers.	Local Preachers	Total.	Churches.	Value.	Parsonages.	Value.	Total Value.	Sch's	Officers and Teach's	Scholars	Vols. in Library
Maine (in Me. and N. H.) .....	10,340	1,792	76	12,208	113	\$277,860	51	\$37,000	\$314,860	118	1,491	9,820	34,407
East Maine (in Me.) .....	8,414	2,263	77	10,754	95	223,000	49	33,800	257,400	139	1,380	7,798	27,942
New Hampshire (in N. H.) .....	10,529	1,509	96	12,134	95	285,050	50	55,350	341,000	122	1,743	11,981	37,466
Vermont (in Vt.) .....	11,602	1,398	85	12,985	146	304,150	96	97,990	402,140	192	1,998	13,105	46,348
New England (in Mass.) .....	18,692	2,371	111	21,174	151	1,295,500	61	115,700	1,411,200	171	3,626	24,662	72,669
Providence (in Mass., R. I., & Ct.) ..	14,378	1,847	86	16,311	143	811,625	65	91,550	903,175	155	2,683	18,190	72,385
Part of Troy (in Mass. and Vt.) ..	2,266	374	13	2,653	20	65,260	12	16,725	81,985	27	366	2,560	7,130
" " New York (in Mass. & Ct.) ..	1,326	148	3	1,477	16	42,500	6	9,000	51,500	18	293	1,193	5,140
" " New York, East (in Ct.) ..	11,846	1,670	78	13,594	112	559,870	41	76,400	636,200	115	1,828	10,602	43,598
German Missionst.....	153	28	1	182	1	2,000	1	1,200	3,200	2	50	320	690
Total.....	89,446	13,390	626	103,472	892	\$3,867,345	432	\$535,315	\$4,402,660	1,059	15,368	100,231	347,685
STATES.													
Maine * .....	18,754	4,055	153	22,962	208	\$501,460	100	70,800	572,260	257	2,871	17,618	62,349
New Hampshire * .....	9,534	1,411	89	11,034	90	244,300	48	48,950	293,250	116	1,580	10,851	34,839
Vermont .....	12,526	1,734	90	14,150	157	342,150	103	105,290	447,440	211	2,198	14,386	50,979
Massachusetts .....	28,465	3,715	162	32,542	243	1,752,810	104	175,675	1,928,485	273	5,461	37,124	116,292
Rhode Island .....	2,968	291	14	3,273	20	244,525	8	20,200	264,725	24	553	4,224	16,731
Connecticut.....	16,999	2,384	118	19,511	174	782,100	69	114,400	896,500	178	2,702	16,028	66,532
Total.....	89,446	13,390	626	103,472	892	\$3,867,345	432	\$535,315	\$4,402,660	1,059	15,368	100,231	347,685

\* The Statistics of the two German — viz., Roxbury and New Haven — for 1866, not having been obtained, those of 1865 have been inserted.  
 \* In giving the numbers, &c., for Maine, no deduction has been made of members, &c., in New Hampshire, included in the bounds of the Maine Conference, because of the difficulty of ascertaining them exactly, the Circuit lines extending across the State lines — Rev. A. Moore, of the Maine Conference, says it will not make a difference of more than one hundred members. This remark is designed to apply to all the Tables in which the Statistics of Maine and New Hampshire appear.

TABLE II. — 1860.

CONFERENCES.	MEMBERSHIP.				CHURCH PROPERTY.				SUNDAY SCHOOLS.				
	Members.	Probationers.	Local Preachers.	Total.	(Churches.	Value.	Parsonages.	Value.	Total Value.	Sch's.	Officers and Teachers.	Scholars.	Vols. in Library.
Maine .....	10,732	2,340	99	13,171	104	\$222,775	46	\$9,100	\$261,175	128	1,515	8,770	29,379
East Maine .....	8,692	2,718	75	11,335	88	165,875	41	25,400	191,275	166	1,430	8,372	25,472
New Hampshire .....	10,137	2,029	163	12,269	94	248,450	40	44,650	293,100	119	1,618	10,587	34,354
Vermont .....	7,110	1,241	68	8,419	76	136,950	49	40,550	177,500	116	1,133	7,110	24,860
New England .....	17,135	2,107	110	19,352	135	866,497	50	77,350	943,847	165	2,399	20,085	65,122
Providence .....	14,633	1,542	96	16,271	139	611,150	48	59,390	670,450	150	2,360	14,657	64,613
Part of Troy .....	7,339	1,021	56	8,416	81	188,100	50	43,645	231,745	113	1,143	6,797	22,848
" " New York* .....	1,516	212	6	1,734	18	39,290	7	7,150	46,950	22	214	1,010	4,376
" " New York, East .....	11,411	1,232	100	12,743	111	434,290	42	66,150	500,350	112	1,581	8,928	37,798
German Missions .....	144	46	2	192	1	3,500	..	.....	3,500	2	69	311	870
Total .....	88,759	14,488	715	103,961	847	\$2,925,997	382	\$393,895	\$3,319,892	1,093	13,375	87,227	309,692
STATES.													
Maine .....	19,234	5,058	174	24,566	192	\$397,950	87	\$54,500	\$452,450	291	2,945	17,142	54,871
New Hampshire .....	9,209	1,745	96	11,160	89	213,290	47	38,650	251,850	113	1,483	9,313	31,194
Vermont .....	13,279	2,167	117	15,563	118	269,150	94	78,195	347,345	229	2,137	13,079	44,883
Massachusetts .....	26,890	3,309	168	30,367	222	1,234,022	82	117,700	1,351,722	261	3,897	30,192	102,895
Rhode Island .....	2,928	314	17	3,289	19	160,810	6	13,200	174,000	26	463	3,557	17,291
Connecticut* .....	17,059	1,815	143	19,017	177	620,875	66	91,650	712,525	179	2,460	13,744	58,578
Total .....	88,759	14,488	715	103,961	847	\$2,925,997	382	\$393,895	\$3,319,892	1,093	13,375	87,227	309,692

\* The statistics of two societies are for 1859.

TABLE III. — A COMPARISON OF 1860 AND 1866.

Year.	STATES.						CONFERENCES.						Total.				
	Maine.	New Hampshire.	Vermont.	Massachusetts.	Rhode Island.	Connecticut.	Maine.	East Maine.	New Hampshire.	Vermont.	New England.	Providence.		Part of New York.	Part of New York, East.	Germans.	
CHURCH MEMBERSHIP.																	
1866	22,962	11,094	14,150	32,542	3,273	19,511	12,208	10,754	12,134	12,985	21,174	16,311	2,633	1,477	13,594	182	103,472
1860	24,566	11,160	15,563	39,357	3,289	19,017	13,171	11,395	12,269	8,419	19,352	16,271	8,416	1,734	12,743	192	103,961
Inc.	.....	.....	.....	2,175	.....	494	.....	.....	.....	*4,566	1,822	40	.....	.....	851	.....	.....
Dec	1,604	126	1,413	.....	16	.....	963	641	135	.....	.....	.....	*5,763	257	.....	10	489
CHURCH PROPERTY.																	
1866	\$572,260	\$293,250	\$447,440	\$1,928,485	\$294,725	\$896,500	\$214,830	\$257,400	\$241,000	\$402,140	\$1,411,200	\$903,175	\$81,955	\$51,500	\$236,200	\$2,200	\$4,402,650
1860	452,450	251,850	377,345	1,351,722	174,000	712,525	261,175	191,275	233,100	177,500	943,847	670,450	231,745	45,550	500,350	3,500	3,319,892
Inc.	\$119,810	41,400	\$70,095	\$576,763	\$90,725	\$183,975	\$53,685	\$66,125	\$47,900	\$224,640	\$467,353	\$232,725	.....	\$5,350	\$135,850	.....	\$1,082,768
Dec	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	\$159,760	.....	.....	\$300	.....
SUNDAY SCHOOL SCHOLARS.																	
1866	17,618	10,851	14,386	37,124	4,224	16,028	9,820	7,798	11,981	13,105	24,692	18,190	2,576	1,193	10,602	320	100,231
1860	17,142	9,513	13,079	30,192	3,557	13,744	8,770	8,372	10,587	7,110	20,685	14,657	6,797	1,010	8,928	311	87,227
Inc.	476	1,338	1,307	6,932	667	2,284	1,050	.....	1,394	5,995	3,977	3,533	.....	183	1,674	9	13,004
Dec	.....	.....	.....	.....	.....	.....	.....	574	.....	.....	.....	.....	*4,257	.....	.....	.....	.....

\* Owing to a change in the boundary lines of those Conferences.

TABLE IV. — AVERAGES. — 1866.

CONFERENCES.	S. S. Scholars to each church member.	Vols. in Libra- ries to each S. S. Scholar.	Church pro- perty to each member.
Maine.....	0.80+	3.5+	\$25 78+
East Maine.....	0.72+	3.6+	23 93+
New Hampshire.....	0.98+	3.1+	28 10+
Vermont.....	1.00+	3.5+	30 97+
New England.....	1.11+	2.9+	66 96+
Providence.....	1.11+	3.9+	55 37+
Part of Troy.....	0.96+	2.7+	30 90+
“ “ New York.....	0.80+	4.3+	34 83+
“ “ New York, East.....	0.78+	4.1+	46 80+
German Missions.....	1.75+	1.9+	17 58+
STATES.			
Maine.....	0.76+	3.5+	24 91+
New Hampshire.....	0.98+	3.2+	26 57+
Vermont.....	1.01+	3.5+	31 62+
Massachusetts.....	1.14+	3.1+	59 47+
Rhode Island.....	1.29+	4.	80 88+
Connecticut.....	0.82+	4.1+	45 94+
Total average.....	0.97	3.4+	\$42 55+

NOTE. — In our entire church in this country, the ratio of S. S. Scholars to the members and probationers is .98+. In the entire church, the average of church property to each member and probationer is \$33.63.

TABLE V.—FINANCIAL EXHIBIT.

CONFERENCES.	AVERAGE SALARIES OF PASTORS.*			BENEVOLENT COLLECTIONS.†		
	1860.	1866.	Increase.	1860.	1866.	Increase.
Maine.....	\$363	\$486	.27 p. ct.	\$3,599 76	\$10,692 44	1.97 p. ct.
East Maine.....	376	491	.30 “	1,539 55	5,423 69	2.52 “
New Hampshire.....	439	500	.13 “	3,394 48	9,209 77	1.71 “
Vermont.....	387	462	.19 “	2,361 62	10,756 31	3.55 “
New England....	629	809	.28 “	14,615 44	38,866 26	1.65 “
Providence.....	481	653	.36 “	7,291 61	18,016 38	1.47 “
Total.....	\$468	\$610	.30 “	\$32,802 46	\$92,964 85	1.84 “

\* In some instances a part of a year's salary has been reckoned as a whole year's salary, it being impracticable to ascertain in all cases. Each sum reported has been considered as one salary.

† Local and occasional charities have not been included in this table, but only regular collections.

‡ This large increase is in part owing to the addition of a part of the Troy Conference since the returns of 1860 were made.

TABLE VI. — MEMBERSHIP IN 1865.\*

CONFERENCES.	Members.	Probationers.	Local Preachers.	Total.
Maine .....	10,303	1,710	83	12,096
East Maine.....	8,715	1,907	79	10,701
New Hampshire.....	10,577	2,550	93	13,220
Vermont .....	11,777	1,454	89	13,320
New England .....	17,895	2,081	101	20,077
Providence .....	14,353	1,573	87	16,013
Part of Troy.....	2,121	181	11	2,313
“ “ New York.....	1,368	127	4	1,499
“ “ New York, East.....	11,645	1,123	88	12,856
German Missions.....	153	28	1	182
Total.....	88,907	12,734	636	102,277
STATES.				
Maine.....	19,018	3,617	162	22,797
New Hampshire.....	9,556	2,387	81	12,024
Vermont .....	12,650	1,575	94	14,319
Massachusetts .....	27,733	3,242	160	31,135
Rhode Island.....	3,012	197	15	3,224
Connecticut .....	16,938	1,716	124	18,778
Total.....	88,907	12,734	636	102,277

\* This table was prepared for the purpose of a comparison with other denominations, whose statistics for 1866 have not been collected.

TABLE VII. — A SUMMARY OF METHODISM IN NEW ENGLAND.\*

Year.	Members.†	Population.	Inhabitants for each Member.	Gain per cent. of Members.	Gain per cent. of population
1800....	5,829	1,233,315	211	.....	.....
1810....	16,518	1,471,891	89	1.83+	.19+
1820....	23,606	1,662,808	70	.41+	.06+
1830....	44,366	1,954,717	44	.87+	.17+
1840....	80,895	2,234,822	27	.81+	.14+
1850....	81,097	2,728,116	32	.04+	.22+
1860....	103,961	3,135,283	31	.21+	.14+
1865....	102,277	.....	..	.....	.....
1866....	103,472	.....	..	.....	.....

\* Table I. will show the territory embraced in this table.

† Tables I. and II. will explain who are comprised under the term members.

TABLE VIII.—GROWTH OF METHODISM IN NEW ENGLAND, BY STATES, 1800 TO 1866.

Methodism was introduced into New England in 1789.

MAINE.*					
Year.	Members.	Population.	Inhabitants to each member.	Gain per cent. of members.	Gain per cent. of population.
1800 .....	1,197	151,719	126	.....	.....
1810 .....	3,464	228,705	63	1.89+	.50+
1820 .....	6,017	298,335	49	.73+	.31+
1830 .....	11,062	399,455	36	.33+	.33+
1840 .....	22,359	501,793	22	1.02+	.24+
1850 .....	21,254	583,169	27	Decrease. 1.105	.16+
1860 .....	24,566	628,279	25	.15+	.07+
1865 .....	22,797	.....	..	.....	.....
1866 .....	22,962	.....	..	.....	.....

## NEW HAMPSHIRE.\*

Year.	Members.	Population.	Inhabitants to each member.	Gain per cent. of members.	Gain per cent. of population.
1800 .....	171	183,762	1,074	.....	.....
1810 .....	1,953	214,360	115	10.42+	.16+
1820 .....	2,819	244,161	86	.44+	.13+
1830 .....	5,485	269,328	49	.94+	.10+
1840 .....	10,519	284,574	27	.91+	.05+
1850 .....	8,911	317,976	35	Decrease. 1.618	.11+
1860 .....	11,160	326,073	29	.25+	.02+
1865 .....	12,024	.....	..	.....	.....
1866 .....	11,034	.....	..	.....	.....

\* See reference under Table I.

## VERMONT.

Year.	Members.	Population.	Inhabitants to each member.	Gain per cent. of members.	Gain per cent. of population.
1800 .....	1,096	154,465	141	.....	.....
1810 .....	4,607	217,713	47	3.20+	.39+
1820 .....	4,380	235,764	53	+227, Dec.	.08+
1830 .....	9,796	280,652	28	1.23+	.18+
1840 .....	14,705	291,948	19	.50+	.04+
1850 .....	13,906	314,120	22	Decrease. 799	.07+
1860 .....	15,563	315,098	20	.11+	.003+
1865 .....	14,319	.....	..	.....	.....
1866 .....	14,150	.....	..	.....	.....

† Owing to changes in Circuit lines extending into other States.

TABLE VIII. — *Continued.*

MASSACHUSETTS.					
Year.	Members.	Population.	Inhabitants to each member.	Gain per cent. of members.	Gain per cent. of population.
1800.....	1,567	423,245	270	....	....
1810.....	3,027	472,040	155	.93+	.11+
1820.....	4,828	523,287	108	.58+	.10+
1830.....	9,788	610,408	62	1.02+	.16+
1840.....	18,843	737,699	39	.90+	.18+
1850.....	22,830	994,514	43	.21+	.34+
1860.....	30,367	1,231,066	40½	.33+	.23+
1865.....	31,135	1,267,329	40 1-15	.0252+	.0294+
1866.....	32,542	.....	..	....	....

## RHODE ISLAND.

Year.	Members.	Population.	Inhabitants to each member.	Gain per cent. of members.	Gain per cent. of population.
1800.....	227	69,122	304	....	....
1810.....	733	77,031	105	2.17+	.11+
1820.....	942	86,059	91	.28+	.11+
1830.....	1,338	97,199	72	.42+	.12+
1840.....	1,971	108,830	55	.47+	.12+
1850.....	2,444	147,545	60	.24+	.35+
1860.....	3,289	174,620	53	.33+	.14+
1865.....	3,224	184,953	57	Decrease. 65	.05+
1866.....	3,273	.....	..	..	..

## CONNECTICUT.

Year.	Members.	Population.	Inhabitants to each member.	Gain per cent. of members.	Gain per cent. of population.
1800.....	1,571	251,002	159	....	....
1810.....	2,734	262,042	95	.74+	.004+
1820.....	4,620	275,202	59	.68+	.05+
1830.....	6,947	297,675	42	.50+	.08+
1840.....	12,498	309,978	26	.72+	.04+
1850.....	14,754	370,792	25	.18+	.22+
1860.....	19,017	460,147	24	.27+	.24+
1865.....	18,778	.....	..	Decrease. 239	....
1866.....	19,511	.....	..	.039+	....

NOTE. — The Census for 1865 has been taken only in the States of Massachusetts and Rhode Island.



TABLE IX. — STATISTICAL EXHIBIT OF THE THREE LEADING DENOMINATIONS IN NEW ENGLAND — 1840 TO 1865.

STATES.	1840.			1850.			1860.			1865.		
	Congregationalists.*	Methodists.	Baptists.†	Congregationalists.	Methodists.	Baptists.	Congregationalists.	Methodists.	Baptists.	Congregationalists.	Methodists.	Baptists.
Maine.....	16,308	22,359	20,490	16,826	21,254	19,850	19,221	24,536	21,410	19,068	22,797	19,610
New Hampshire.....	16,580	10,519	9,263	18,653	8,911	8,526	20,758	11,160	8,181	19,344	12,024	7,905
Vermont.....	23,080	14,705	11,078	18,013	13,906	8,092	17,778	15,553	8,263	17,136	14,319	7,369
Massachusetts.....	62,513	18,843	23,684	64,830	22,830	31,344	76,371	30,567	36,260	76,218	31,135	35,760
Rhode Island.....	2,577	1,971	5,196	2,658	2,444	7,183	3,317	3,289	8,900	3,353	3,224	8,515
Connecticut.....	34,644	12,498	11,210	35,158	14,754	15,916	47,169	19,917	17,710	45,711	18,778	17,484
Total.....	155,702	80,895	81,051	156,118	84,097	90,911	184,554	103,961	100,774	179,840	102,277	97,243

## RATE OF PROGRESS.

Periods.	Population.	Congregationalists.	Methodists.	Baptists.
From 1840 to 1850.....	22 + p. ct.	.002 + p. ct.	.04 + p. ct.	.12 + p. ct.
" 1850 to 1860.....	.14 + "	.18 + "	.21 + "	.10 + "
" 1860 to 1865.....	.....	Decrease. 4,715	Decrease. 1,684	Decrease. 3,551
" 1850 to 1865.....	.....	.15 + p. ct.	.21 + p. ct.	.07 + p. ct.

\* Taken from the Minutes of the General Associations and the Congregational Quarterly.

† The numbers for Maine and Massachusetts were taken from the Minutes of the State Conventions; those for the other States were taken from the Baptist Almanac and Register.

‡ For 1861.

§ For 1841.

TABLE X. — FOUR LEADING DENOMINATIONS COMPARED IN BOSTON, MASSACHUSETTS, &amp;c.

	BOSTON.			BOSTON AND VICINITY.*			STATE OF MASSACHUSETTS.		
	1850.	1860.	1865.	1850.	1860.	1865.	1850.	1860.	1865.
Congregationalists .....	4,645	5,323	4,950	7,811	10,793	10,876	64,830	76,371	75,218
Baptists .....	3,962	4,449	4,449	7,071	9,124	9,150	31,314	36,250	35,700
Methodists ..	1,847	2,473	2,650	3,424	4,887	5,763	22,830	30,367	31,135
Episcopalians .....	1,703	2,423	3,252	2,401	3,942	5,292	5,142	7,744	9,619
Total .....	12,157	15,000	15,301	20,707	28,746	31,081	124,146	150,732	151,732
Population .....	136,881	177,902	192,324	223,955	331,774	365,117	994,514	1,231,066	1,267,329

INHABITANTS TO EACH COMMUNICANT.									
Congregationalists .....	291	331	386-7	285-7	309-10	34	15	162-7	166-7
Baptists .....	244	371	431	314-7	26	39	31	34	35
Methodists .....	73	72	721	651	68	63	43	40	40-1-15
Episcopalians .....	801	731	59	93	84	69	193	159	131
Total average .....	114	114-5	121	104-5	111	111	8	81-7	81-3

## PERCENTAGE OF PROGRESS FROM 1850 TO 1865.

	Population.	Congrega.	Baptists.	Methodists.	Episco.
In Boston .....	.40 per ct.	.67 per ct.	.12 per ct.	.43 per ct.	.90 per ct.
In Boston and vicinity .....	.58 " "	.39 " "	.29 " "	.48 " "	1.20 " "
In Massachusetts .....	.27 " "	.16 " "	.14 " "	.36 " "	.87 " "
In New England .....	....	.15 per ct.	.07 " "	.21 per ct.	....

\* The cities and towns embraced in this calculation are the following, viz.: Boston, Chelsea, North Chelsea, Winthrop, Charlestown, Somerville, Cambridge, West Cambridge, Malden, Melrose, Medford, Maplewood, Brighton, Watertown, Newton, Dorchester, Brookline, Roxbury, West Roxbury, Jamaica Plain, Hyde Park, and Quincy.

TABLE XI.—THE RELATIVE GAIN OF METHODISM IN THE CITIES AND TOWNS OF MASSACHUSETTS.

Year.	CITIES.*				TOWNS.			
	Population.	Methodists.	Congregationalists.	Inhabitants to each Congregationalist.	Population.	Methodists.	Congregationalists.	Inhabitants to each Congregationalist.
1850.....	355,444	7,397	13,892	48 5-7	639,670	15,580	50,938	41½
1860.....	479,464	10,069	17,327	47 9-10	751,692	29,239	58,444	37 1-7
1865.....	516,896	10,747	17,390	48 1-11	756,523	29,388	57,228	36 4-5

RATE PER CENT. OF PROGRESS.			
1850 to '60	.35 p cent.	.37 p cent.	.29 p cent.
1860 to '65	.67 + "	.67 + "	.603 "
1850 to '65	.45 + "	.47 + "	.29 + "

1850 to '60	.17 + p. ct.	.29 + per ct.	.14 per cent.
1860 to '65	Decrease.	.007 + "	Decrease.
1850 to '65	1,102	.38 + "	1,216
	.17 + p. ct.		.12 + per cent.

\* Embracing all places having 10,000 inhabitants and upwards in 1850.

A COLLATERAL TABLE XII. (Incomplete).—FOREIGN-BORN POPULATION OF NEW ENGLAND.

STATES	1850.		1860.		1865.	
	Number.	Inhabitants to each foreigner.	Number.	Inhabitants to each foreigner.	Number.	Inhabitants to each foreigner.
Connecticut.....	31,518	10½				
New Hampshire...	13,265	23½				
Vermont.....	33,715	9				
Maine.....	31,825	18½	37,453	16½		
Massachusetts.....	164,124	6½	259,496	4½	39,703	4½
Rhode Island.....	29,902	6 1-6	37,391	4½		
Total.....	301,349	9	334,343	6 1-12		

Increase per cent. from 1850 to 1860.	For'n-born Native-born
.17 per ct.	.09 per ct.
.58 "	.17 "
.56 "	.11 "
.52 "	.12 "

NOTE.—In this table the off-spring of foreign-born inhabitants are not reckoned. According to the census of Rhode Island for 1865, the children of foreigners living within that State, but born in this country, were 27,946, or 70 per cent. more to be added to 39,703, in order to ascertain the full foreign element for that State. Probably the same is true of the other States. At which rate, the total foreign element of New England in 1860 would be about 550,000.

TABLE XIII. — RATIO OF MINISTERIAL SUPPLIES TO THE NUMBER OF STATIONS, OR SOCIETIES.

## SOCIETIES LEFT "TO BE SUPPLIED."

CONFERENCES.	1850.	1855.	1860.	1865.	1866.
Maine.....	7	17	8	22	20
East Maine.....	12	16	20	24	30
New Hampshire.....	12	27	21	30	29
Vermont.....	6	10	13	39	35
New England.....	28	25	30	24	23
Providence.....	19	35	29	41	47
Total.....	84	130	121	180	184

	NUMBER OF STATIONS, OR APPOINTMENTS.				
Maine.....	87	88	102	103	106
East Maine.....	72	83	106	91	92
New Hampshire.....	86	95	113	109	108
New England.....	127	144	168	161	160
Vermont.....	68	63	79	*136	136
Providence.....	126	143	141	144	143
Total.....	566	616	709	744	745

	PER CENT. OF PLACES LEFT TO BE SUPPLIED.				
Maine.....	.08+	.19+	.07+	.21+	.18+
East Maine.....	.16+	.19+	.18+	.26+	.32+
New Hampshire.....	.14+	.28+	.18+	.27+	.26+
New England.....	.22+	.17+	.18+	.14+	.14+
Vermont.....	.08+	.15+	.16+	.27+	.25+
Providence.....	.15+	.24+	.20+	.28+	.32+
Total.....	.14+	.21+	.17+	.24+	.24+

TABLE XIV.—LOCAL PREACHERS.

*Or the Prospective Supply of the Ministerial Ranks.*

CONFERENCES.	1850.	1860.	1865.	1866.
Maine.....	91	99	83	76
East Maine.....	62	75	79	77
New Hampshire.....	89	103	93	96
Vermont.....	58	68	89	85
New England.....	80	110	113	111
Providence.....	86	93	85	86
Total.....	457	551	542	531

TABLE XV.—CHURCHES OF FOUR DENOMINATIONS WHICH ARE WITHOUT SETTLED PASTORS.—1865.

DENOMINATIONS.	Number of Churches.	Without settled Pastors.	Percentage without settled Pastors.
Congregationalists in Mass. ....	489	176	.36 per ct
Baptists in Mass. ....	264	67	.25 “
Protestant Episcopal in Mass. ....	78	8	.10 “
Methodists in New England*.....	745	184	.24 “

\* For explanation see Report.

TABLE XVI. — METHODIST EDUCATIONAL INSTITUTIONS IN NEW ENGLAND, 1866.

NAME.	Location.	President, or Principal.	When Founded.	Instruc- tors.	Students.	Property.	Vols. in Library.	
Wesleyan University.....	Middletown, Ct. ....	Joseph Cummings, D. D. ....	1831	7	122	\$274,861	14,400	Property of the Ch.
Biblical Institute.....	Concord, N. H. ....	Bp. O. C. Baker, D. D. ....	1847	3	51	20,000	3,500	" " "
East Maine Conference Seminary..	Buxport, Me. ....	Jas. B. Crawford, A. M. ....	1850	6	375	56,000	300	" " "
Maine Wesleyan Seminary and Female College.....	Readfield, Me. ....	H. P. Torsey, L.L. D. ....	1823	9	400	42,000	1,800	" " "
Middletown Ins. and Prep. School.	Middletown, Ct. ....	Daniel H. Chase, L.L. D. ....	1835	8	89	.....	.....	Patronized by the Ch.
Newbury Sem. and Fem. College..	Newbury, Vt. ....	Silas E. Quimby, A. M. ....	1833	9	431	13,500	950	Property of the Ch.
N. H. Conf. Sem. and Fem. College..	Sanbornton B'ge, N. H. ....	L. D. Barrows, D. D. ....	1845	10	350	35,000	2,000	" " "
Providence Conference Seminary..	East Greenwich, R. I. ....	J. T. Edwards, A. M. ....	1841	12	332	52,300	1,450	" " "
Ripley Female College.....	Poultney, Vt. ....	John Newman, D. D. ....	1835	11	208	21,000	600	Patronized by the Ch.
Springfield Wesleyan Seminary } and Female College Institute.. }	Springfield, Vt. ....	A. M. Wheeler, A. M. ....	1846	10	376	7,000	.....	" " "
Wesleyan Academy.....	Wilbraham, Mass. ....	Edward Cooke, D. D. ....	1818	12	518	100,000	3,000	Property of the Ch.
Church Hill Institute.....	New Canaan, Ct. ....	J. L. Gilder, A. M. ....	1854	3	26	.....	.....	Patronized by the Ch.
Lasell Female Seminary.....	Auburndale, Mass. ....	C. W. Cushing, A. M. ....	1851	13	90	40,000	2,000	" " "
Total.....	.....	.....	..	113	3,368	672,261	30,000	.....

NOTE. — A part of the above figures were taken from the Methodist Almanac for 1866. The others were obtained by personal inquiry.

REMARKS ON THE TABLES.

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1. Close observers will notice some variations from the report as given in the Convention. This is in consequence of incomplete *data* at that time, which has since been obtained, and the tables thoroughly revised.

2. Some will notice some discrepancies in comparing some items with their Conference Minutes. We can only say, we have for the most part used the *General* Minutes.

3. Great pains have been taken to have every item impartially correct. The work has been patiently and prayerfully performed, under a conviction that it was the duty of spiritual watchmen to scrutinize the condition and prospects of our Zion. They are now submitted to the prayerful consideration of the Church. May the lessons which they teach be duly heeded.

After singing the hymn,

“There is a fountain,” etc.,

*Rev. Dr. Patten, of the Providence Conference*, read the following Essay on “What ought New England to do in the Centenary movement?”:—

The intent of the question doubtless is, *What ought New England Methodists to do?*

The wisdom and piety of the Church, as represented in the General Conference, has already answered the inquiry. We may not pretend to be wise above what is written.\*

1. First, then, it is our duty, as New England Methodists, to render perfect our consecration to God. Without this, our *expressions of gratitude* for the blessings of the century past will be but an empty sound—a solemn mockery; our *offerings of gratitude* but an unmeaning ceremony, which, though they may call forth the approval of men, will not win the approbation of God.

This consecration should be immediate, unreserved, and presented with faith in Him who demands the offering, and “merits all our love.” What sight on earth more lovely! What, that will more attract the attention of angels, or the smile of heaven, than that of a favored church rejoicing in its blessings, and conscious of its sacred obligations, intelligently and earnestly yielding itself to the claims of God! If this reasonable consecration is withheld, our sacred temples, however numerous and costly, will, *spiritually*, be full of “dead men’s bones,” and these “very dry;” our educational institutions will become the retreats of irreligion, scepticism, and sin; our agencies for doing good be shorn of their strength; and our beautiful Zion, despoiled of her glory, become a reproach among the churches.

Who, then, in view of the momentous interests involved, will not hasten to “present himself a living sacrifice, holy and acceptable, unto God?”

\* See Report of the General Conference of 1864 on the Centenary.



2. It is our duty, as New England Methodists, to *cultivate feelings of gratitude*; "especially by reviewing the great things God hath wrought for us through the agency of Methodism."

In urging this duty, the General Conference recognizes the fact that feelings of gratitude are susceptible of cultivation, and that this cultivation comes by effort. Hence we are admonished "to review the great things God hath wrought for us." This simple review will remind us of our indebtedness, and stir the heart with grateful emotions. What great things, then, hath God wrought for us? Their number is as incalculable, as their value is inconceivable. The Wesleyan Reformation, through whose influence the spirit of piety has been revived in all the evangelical churches, and millions of souls now on earth, and millions in heaven, have been brought to Christ, is a divine work, compared with which the subduing of a nation, or the founding of a kingdom, is as "dust in the balance." The providential organization of this Church, with its sublime code of doctrines, its inimitable polity, its world-embracing itinerancy, its deep-toned spirituality and aggressive policy, is a work over the results of which the songs of the redeemed will never cease. The recollection of our own conversion, through the ministry of Methodism, must awaken emotions too sacred and intense for expression in language. But I will not pause to unroll the grand panorama of the past. The faithful review of the great things God hath done for our fathers and their children through three generations, for evangelical Christendom, and the benighted nations, will enkindle in our hearts grateful affections corresponding in some measure, at least, with our high and ever-increasing obligations.

3. As the gratitude of the heart ever seeks expression in outward acts, it is our duty, as New England Methodists, to offer to Almighty God, "each according as God hath prospered him," pecuniary contributions, to be so appropriated as to render more efficient in the century to come, those institutions and agencies to which the Church has been so deeply indebted in the century past.

Mere *expressions* of gratitude, unembodied in overt acts of love, will not only be unacceptable to God, but must affect

unfavorably our moral health. We are so constituted that whenever the emotion of gratitude is excited, there springs up a corresponding desire to gratify this feeling, by blessing our benefactor, or those around us. If this desire is gratified, a joy kindred to that of angels swells the heart. You see it in the beaming eye, the radiant smile; you hear it in the outburst of deepest satisfaction. If it is not gratified, an influence like the frosts of autumn steals upon us. Chilled in the heart is the flow of joy, and withered the sensibilities of our tender nature. These neglects repeated, and the kindly affections are soon blighted and destroyed. The humiliating result is, that he who should stand forth in the Church a living emblem of the benevolence of the Deity, stands forth a cold and heartless thing — a moving iceberg in the bosom of society.

Hence the General Conference, understanding well the philosophy of the human heart, as well as the duties growing out of our social and public relations, urges that each member of the Church should contribute according to his ability, to aid in liberally endowing those institutions and agencies to which the Church is already so deeply indebted, and without which she is unfurnished for the responsible work committed to her, of enlightening and regenerating the nations.

The duty of the Church to endow and patronize our literary institutions, has already been discussed by the President of the Wesleyan University.

It remains for me simply to allude, somewhat in language used upon another occasion, to a new department of education, to which the attention of the Church has recently been called — that of *the professional education of the rising ministry*. New, did I say? The first annual Conference in England, and the first in this country, legislated directly for this object; and would have carried out their wishes but for providential hindrances. The theological schools in the Wesleyan Church in England, are but the realization of Mr. Wesley's first and cherished conception. DR. FISK early recorded his opinion that theological schools are not only desirable, but essential to the future prosperity of Methodism. DR. OLIN, in a letter from Liverpool, dated 1839, says: "I will not allow this op-

portunity to pass without expressing my most deliberate conviction that the establishment of theological schools is indispensable to our future progress." BISHOP HEDDING also publicly recorded his belief in the Methodist character and denominational need of such schools, by accepting the Presidency of the one organized in Concord, N. H., the first-born of an increasing family of such institutions. This he did when many looked coldly upon the enterprise. A few violently opposed it, and some high in office regarded it as of doubtful expediency. He nobly showed his faith by his works, visiting the school, delivering lectures to its students, and, dying, bequeathing to it his library and a thousand dollars of his estate. All honor to the clear-headed, large-hearted Bishop, to whose varied labors American Methodism owes so much, and whose memory will ever be "like ointment poured forth."

*Schools of the Prophets!* Does the Church *need* them? This is no longer an open question. She demands in her pulpits, with deep-toned piety, a breadth of intelligence and culture equal, at least, to that in the pulpits of sister denominations. Without it she is not fully armed for the fearful struggle with infidelity, anti-Christ, and sin. Her children demand it. So do the myriads who receive the law from her mouth; and the benighted nations for whose enlightenment and salvation she is responsible. So do our ascended fathers. So does the God of our fathers. And it requires not the vision of a far-seeing prophet to behold the day when "*Ichabod*" shall be written upon her walls, and the withering curse of Heaven fall upon her altars if she neglects to furnish the means of securing it.

Can she, with wealth flowing into her coffers, and the voice of God calling to duty, consent to fall behind other churches in her educational enterprises? Can she afford to lose from her communion some of the most promising of her sons? Let her disregard this plain duty, and, as the history of the past painfully proves, her sons, resorting to the schools of other denominations for their ministerial education, will, too many of them, and by the workings of an inevitable law, become alienated from her fellowship, and be found employing their talents in the service of those who befriended them. Can she — I ask it

seriously, and as a lover of the Church — can she *afford* the sacrifice, a sacrifice as needless as it is humiliating! Can she? Let her prayers to Almighty God, and a generous portion of her centenary thank-offerings consecrated to this sacred work, forbid.

Already measures are initiated for the adequate endowment and appropriate building up of a “school of the prophets” in New England, which shall afford facilities for professional culture not inferior to any in the land. Will these measures be successful? Aye, and more than successful, if the ministry and laity, through the patronizing Conferences, shall respond to the generous offers of such princes in our Israel as LEE CLAFLIN, and ISAAC RICH, whose munificent gifts to our educational institutions will embalm them in the warm affections of the Church through coming years, and swell their rapture in the courts of heaven.

What enterprise can be more worthy of the attention of the Church this centenary year? What can lie nearer her heart; or, if successful, bring upon herself, her children, or the world, richer blessings? What moneys, brought to God, can be better or more safely invested, yield a richer dividend of good, or be an occasion of purer bliss, when from heaven the donor shall look back to earth, and trace the results of any little he may have done for the world’s welfare? What can bring upon him more the blessing of coming generations, or the smile of God?

Who, then, minister or layman, parent or Sunday-school child, will not hasten to present his mite for the building up of our *centennial-connectional*, MONUMENTAL INSTITUTION, which shall ever remain a memorial of his gratitude to God for “the benefits received through the agency of Methodism,” and contribute “to render more efficient, in the century to come, those institutions and agencies to which the Church has been so deeply indebted in the century past.”

The Essayist, knowing that Bishop Simpson and others were expecting to speak this morning, and that the session was now far advanced, omitted the further reading of his

paper, and closed by saying, *extemporaneously*, that he trusted, while other objects recommended for centenary benefactions would be generously remembered, that *this*, an object in which the Church has a peculiar interest, and upon the success of which her future so largely depends, would not be forgotten. He urged that each member of every church and congregation should appropriate a portion of his centenary offering to place beyond contingency the success of this enterprise; that each child in every family, and each member in every Sabbath-school, contribute enough to place *a brick*, at least, in the rising monument. By this simple act he will not only gratify his benevolent impulses, and cultivate an interest in the great enterprises of the Church, but will grow up warmly attached to her institutions, aye, feel himself identified with them, and, other things being equal, will the more early consecrate his heart to Christ. Not to afford him this opportunity of cultivating his religious affections, would be unwise and unkind.

He reminded the Convention, that our Wesleyan brethren in England distinguished their Centennial Jubilee by endowing *two* theological schools, which have each year sent forth a class of pious and educated young men, who have exerted an elevating and saving influence through the pulpits and press at home, and swelled the ranks of those who toil in heathen lands. He earnestly prayed that the New England Methodist Church may render her centennial memorable, by liberally endowing and generously furnishing *one* School of the Prophets, whose influence, during centuries to come, should be more deeply and widely felt in subduing the world to the reign of Christ.

*Rev. Dr. Crooks, Editor of "The Methodist," New York:* — Mr. President and Brethren, — I have been asked several times, yesterday and to-day, how I enjoy this gathering of representative men of New England Methodism, and I have fallen so happily into the spirit of the Conven-

tion, that I said, this morning, I was very sorry that I was not a New Englander myself. But you know that is something which cannot be helped. I am glad to say, however, that, if not a New Englander, I am, in my Methodist work, a sort of second-cousin, for the New York East Conference has the pleasure and honor of cultivating a part of your New England soil, and your own University is within our bounds. Brethren, you can't quite take from us New Yorkers the pleasure and satisfaction of contributing something, at least, to the triumphs of New England Methodism. [Applause.] We will share in them, and as your eyes kindle, ours kindle, too. As your hearts glory, ours glory with them, for we are bound with that same common connectional tie, and recognize the forces and obligations of that common Methodism whose centenary we are commemorating this year.

I have the pleasure of being present in company with two members of the Central Centenary Committee, Bros. Oliver Hoyt, and C. C. North, one of whom addressed you yesterday afternoon. The Committee are here to represent some of the interests which are in their keeping, and to speak a few words relative to the connectional centenary work. It gave me great pleasure, this morning, in looking over your programme of topics, to observe this one: "How can the old Connectional Spirit of Methodism be revived and perpetuated?" I hailed with delight and intense satisfaction the thoughts so well presented to you by the brother whose duty it was to read you the essay upon this theme. I could not help remembering that your own Jesse Lee came from Virginia, the gift of the old Baltimore to the New England Conference. As I stood beneath that old elm, yesterday, where he preached his first sermon in Boston, and sung, with you, as it was a pleasure to do, one of the grand old Methodist hymns, my heart swelled with gratitude, and I thought, surely the fathers might well be bending over us, with satisfaction and joy, from their seats in heaven.

And now, sir, how can we revive and perpetuate the old connectional spirit? Is there any other answer to the question than this: We can best perpetuate the connectional spirit by entering into connectional work; by carrying forward connectional enterprises; by strengthening the connectional bond, and making all Methodists feel that, while they belong to New England, the West, the Centre, or the Border, they are still, by the power of Methodism, one and indivisible; and, as we often say it, eternally one! One of your Boston literary men has said, and given it as his advice to every man who would accomplish something in this world, that he should

“Hitch his wagon to a star.”

He meant that every man should link himself with some one of the great forces in the universe, and should, through the power of these forces, be carried forward. And it is a grand conception to connect and link ourselves with some one of the great principles, interests, movements, by which this world is carried forward. When a man builds a ship, he does not build it to sail upon the pond before his house, but upon the ocean, and carries its blessings to all the inhabitants that dwell upon its fair face. And if he can find some warm and beneficent gulf-stream, which carries a genial temperature, and endless good to all lands, why, he floats himself joyously in that; and so shall we, and so do we, when we enter into the work of connectional Methodism. We launch into that great gulf-stream of philanthropy, which is, at this hour, visiting all shores of the globe, and carrying the warmth of a Christian atmosphere to its populations; for our Methodism, though it be planted in America, stretches out its arms to the ends of the earth. Your Warren, whose name it is so pleasant to you to mention, is doing his work on the soil of Germany, even at this hour, an illustration of the progressing, expanding, and irrepressible energy of American Methodism.

The Central Centenary Committee are an executive committee. They devise nothing,—they simply execute. They have no right to hold the funds that come into their hands; they are passed over to the Treasurers. And the plan, which has been given them to execute, embraces numerous particulars, some of which are already familiar to you; but it has occurred to me, in looking over the ground, that, in offering the connectional plan, the General Committee have provided for the full satisfaction of local feeling. Thus, here in New England, you have the Biblical School, which you are about to locate near the city of Boston, or therein. In the centre, at New York, we have committed to our care a Missionary Home and a Biblical Institute; and I am glad to be able to say, that the latter of these institutions has been wholly assumed by one of our great-hearted and liberal laymen, Daniel Drew. The other of these has been taken in hand by the ladies. We are certain that they will accomplish what they undertake, for, whenever they lay their hands upon any enterprise, they are certain to carry it forward to a successful issue. Another of these institutions is the Biblical Institute, at Evanston, near Chicago. Here, too, connectional and local feeling are alike satisfied, and, in the same manner, the privilege of founding a Biblical Institute was given to the people of Ohio, to be located near Cincinnati; and the privilege of locating still another, on the Pacific coast, was given to the citizens of San Francisco. And I want to say, to the honor of the memory of one of your own New England men, the pioneer of you all, that it was the cherished purpose of the heart of Dr. Dempster to go and end his life upon the sea-coast of the Pacific, and give the last of the energies of that long and useful existence to the founding and building up of an institution of learning for the education of ministers, on that far-off coast. While meditating and preparing for this last work of his life, it pleased Providence to finish all his work.



I have to say, brethren, moreover, that while the local institutions of the Church, and as connected with the centenary of Methodism, are dear to us, yet we cannot answer the question fully, — “What shall we do to revive and perpetuate the connectional spirit?” — without looking at some of the broad connectional enterprises which, in Divine Providence, are placed under our care. It has been contemplated, therefore, and proposed, that we found, as a memorial, a Connectional Educational Fund. Let us look at this. To what purposes is it to be applied? First, to the preparation of young men who design and desire to enter the missionary work; secondly, to the aiding the education of young men who intend to enter the ministry at home; third, to the support (mark this) and maintenance of the Biblical Schools now in existence, or which shall hereafter be created with the sanction of the Church.

[Time for the speaker being up, it was extended by motion of Dr. Cummings.]

I was on the point of saying that, in the third place, the fund is to be appropriated to the support of the Biblical Institutes; and, in the last place, to the support of the academics and colleges existing, or which may be founded on conditions specified.

*Rev. Dr. Eddy, of Chicago:* — I was requested a few moments ago by our friend, Dr. Patten, to say a few words with especial reference to the work of our Biblical Institute in the West. Sufficient to say, in reference to it, that the hand of God hath strangely been manifested in that work. Some time in 1839, a lady in the city of Chicago came forward and bowed at the altar of prayer as a seeker of salvation, to become partaker with the faith of the gospel, and was blessed with a Christian experience. When, in the providence of God, she came into the possession of a large fortune, she determined, before she passed away, to endow a school for the instruction of young men, candidates for the Christian ministry. That school was

planted upon the shores of Lake Michigan. There came to it one of your own men,— the indomitable, brave, iron-hearted, determined, pure-minded John Dempster. [Great applause.] And I may say, Mr. President, that it is one of the most vivid remembrances of my life, that that devoted man of God breathed his last in my arms. A little while before he died, he was told that he must soon pass over the river; and when I said these words, there was not a tremor passed over his countenance, not a blanch of the cheek. He received the announcement in the same manner that he would have received anything of the most common character.

God has strangely blessed that institution. The endowment which it received from that “elect lady” is principally near or in Chicago city proper; and it is worthy of notice, perhaps, that the great building which was erected for the Convention which nominated Abraham Lincoln for the first time President of the United States, was erected upon the lands owned by the Garrett Biblical Institute, of the North West. That building is still in our possession, and is still preserved as one of the landmarks of the North West. That property is destined to sustain one of the best institutions of our country, for such, with God’s blessing, we mean to make it. I want to say, sir, it is our purpose to rear the building, of which you have heard in New England, the Memorial Heck Hall, and the foundation-stone is to be laid in a few weeks.

We have gone out to our people, saying, “You are clamoring for this ministry of highest culture. Thus far, the Biblical Institute (the only one in the West) has not cost the Church a single dollar. Now, we ask you to furnish the means for the buildings, or stop your clamor.” And they are doing it. It is the purpose of the trustees, that not one of the dollars of the fund for the endowment shall be put into the brick and mortar. We will wait till the Church will rear these buildings. We will not ex-

pend these trust-funds, but will send, if need be, to all the great West, appeal after appeal, till the Church will provide them; but not one dollar of these trust-funds do we purpose to expend. God's blessing has been upon it. Young as the institution is, its representatives have been heard upon the other side of the globe. The mission in India has been strengthened by it. And now we are waiting to hear what New England says in reference to the cause of Biblical institutions. We shake hands with you, in this great work, from the prairies of the great West. I will delay you no longer.

*C. C. North, Esq., of New York:*—I stand here as the representative of a million of children. I have come here in these five minutes to advocate the interests and well-being of a million of children. I cannot do much in the five minutes. I see them, all through the ranks of Methodism, wondering how I will make out in this short time. I am here to represent the "Children's Fund" as a part of the great centennial plan. Now, there comes an opportunity, a golden and glorious opportunity, in this centenary year, to give the children a chance to work for themselves. Now, what do we hear? Here is Bro. Patten, wanting all these little children to come and sustain the Theological Institute. We want them to be employed, through all the ranks of Methodism, in building up a monument of not less than a million dollars for the especial benefit of the children; a fund by which the intelligent children of the Sabbath-school — [a voice, saying, "Bro. North, the children can do both, if you will let them."] Yes, I know it, but shall they be allowed to do it? We want a dollar for every scholar throughout Methodism, for a grand centennial monument, as an expression of the gratitude of the children, which shall redound through all time to come, and be a source of comfort, and a source of joy. Brethren of New England, I beg of you to remember the children, the ignorant and

poor children, who ought to be educated by this fund ; and now let us have a fund worthy of the children throughout the connection. Why, sir, I look over this vast assembly of men and women, and on this platform, and I see all these finished and educated men, and these noble women, are the result of our Sunday-school enterprise.

What would be nobler than to remember the Children's Fund, and roll out a portion of your means, and roll up such a fund as will be of vast benefit to the youth of our country ?

I remember a little boy, sitting on his mother's doorstep, bare-footed and bare-headed, and a kind and intelligent teacher came along, and he took him and brought him into his Sabbath-school, and educated and trained him. All he knew he owed to the Sabbath-school, and here he stands before you to-day. [Sensation and applause.] Do you suppose that I am willing to take my centenary offering of this centenary year, and give part of it to the Theological Institutes, and Central Educational Funds, and missionary buildings in New York, and part of it here, and part there, and *nothing* to the Sabbath-school, which has done so much for me ? I will give a part to the Theological Institute, and, so far as there is any Irish in me, part to the Irish Fund ; and, so far as there is any German in me, part to the German Fund ; but I tell you that at least one thousand dollars shall go out of my pocket for the Children's Fund. [Great applause.] Now, solid men and women of Boston, you of New England, come forward and do likewise. [Long-continued applause.]

*Bishop Simpson*, being called on, responded as follows : — I have neither strength, brethren, nor will time permit me to spend but a moment or two. I rose simply to say that this great enterprise of yours, in building a Centennial Theological Institute for New England, meets my warmest sympathy, and most cordial approbation. There

are enterprises of vast moment, and you will have, in different parts of it, your seminaries to sustain and endow ; but it seems to me that, in addition to your local work in your Conferences, it is the duty of the Church throughout all New England to give something to this central institute, which shall be as a fountain from which, I trust, rivers of water shall flow for centuries to come.

When you consider the amount required, it will not be a very large sum, and yet I know of very liberal-minded brethren who will make very large contributions ; but, after the matter is carried to all your churches, if you who are here will but carry away the proper spirit, and urge your men of means to contribute something to this cause, you will see arising here in Boston or vicinity an institution of which you will be proud.

Your children will come here for an education, for I know you have a desire to have sons in the ministry. Young men to be educated, some of them out of the streets, as one of these has spoken of, will arise to be the men of eloquence, and the men who shall lead all Israel along for you. I hope that New England *will secure an ample endowment for the School of the Prophets.*

*Dr. Peck*, being called on, said : — Not at this moment, if you please, Mr. President. I thank the brethren, but desire them to consider precisely the stage of our affairs, and excuse me to a later period. I am in such a condition of restraint with regard to the different topics that are up, that I beg you not to increase the influence which tends to utterance, did I attempt an expression. I am busy with all my might in suppressing myself. Now, you help me. [Applause and laughter.]

The Convention adjourned, with singing the doxology, and the benediction.

## THURSDAY AFTERNOON.

The services were opened with singing

“ Jesus, the name high over all,”

and prayer by Rev. A. C. Manson, of the New Hampshire Conference.

*Hon. J. J. Perry*, of Maine, read the following essay on the Duty of New England Methodism to the South:—

MR. PRESIDENT :—Ever since the Pilgrims planted their feet upon Plymouth Rock, New England has occupied a conspicuous position in the history of this country. Strike out her record from its pages, and you disfigure every page upon which is written the triumphs of American genius, the valor of American arms, and the gigantic progress of the human mind in the fields of literature, science, and the arts.

New England struck the key-note of the Revolution, and so long as the fiery, glowing, eloquent words which shook old Faneuil Hall and the world—from the lips of Otis, of Adams, and Warren—are ringing in our ears, *liberty will never die*.

When treason culminated into open rebellion, and armed resistance to the general government; when the life of the nation was suspended in the balance, and the capital of the country was beleaguered by the barbarians of slavery,—old Massachusetts was the first State in the Union to send forward her troops to its defence. The first blood that was shed in defence of American liberty, flowed from the veins of Massachusetts soldiers at Lexington; and the first martyrs in the cause of human rights, in the war of the rebellion, were Massachusetts soldiers, who fell on their way to the national capital, before the fury of a pro-slavery mob in the streets of Baltimore.

When the highway to Washington was hedged up, and the devil of secession sat “grinning ghastly smiles” in the monumental city, boasting that no more Yankee troops could pass over Maryland soil, and that the Federal capital would be an

easy prey to the rebels, it was the inventive genius, the heroic courage, and indomitable perseverance of a Massachusetts General, in the person of Benjamin F. Butler, that cleared the track, and taught the people of "My Maryland" that what could not be got *over* could be got *round*.

With a soil less fertile, and natural advantages inferior to her sister States in the South, the West, and the Middle Country, New England, in the great race of high intellectual culture, moral reform, works of benevolence, and intensified patriotism, has outran them all. New England has always been *great*, but the historical events of the last five years have elevated her still higher in the scale.

And here, in passing along, I am forcibly reminded of the stale old cry that has been coming up from the South and the West for years, "Slough her off, and leave New England out in the cold." The Union, without New England, would be like the play of Hamlet without Hamlet. Dismember her from the Union, and it would not be like the severing of a foot or a hand, but it would be a decapitation of the body politic, followed by all the disastrous consequences that naturally result from such an act.

When we speak of New England, we mean something besides her cloud-capt mountains, verdurous hills, fertile, sunny vales, glassy lakes, majestic rivers, and sounding woodlands, — something besides her splendid cities, beautiful villages, industrial workshops, humming factories, and neat, commodious farm-houses. We mean her *men and women*, — her hardy, intelligent, industrious population.

Again, when we speak of the people of New England we cannot forget that we are addressing *one hundred thousand* members of the Methodist Episcopal Church, representing four million dollars in church property, with an army of Sabbath-school scholars numbering over ninety thousand. I believe a fair estimate of those connected with our churches, societies, and congregations — of those who tacitly agree with us in our doctrines, and modes of worship, and who either directly or indirectly ally themselves to us as a religious denomination, will add one fifth to our membership, making a total of *five*

*hundred thousand* who look to the Methodist Episcopal Church in New England as their great religious teacher and instructor. The six New England States in 1860 contained a population of 3,135,285. They probably now number 3,500,000. From this it will be seen that *one seventh* part of the whole population may be classed as Methodists.

Without stopping to give the statistics of other religious denominations, or to make a comparison between them and our own, I may be fully justified in the remark that Methodism is a power in New England.

This brings us to the question for discussion, "*The duty of New England Methodism to the South.*"

*First.* In doing our duty to the South, we have a great and important work to perform at home. Armed rebellion in the South has been subdued by military power. In this great work New England has acted a prominent part. She furnished men and money without stint. The rebels have laid down their arms, but the contest is not ended. It is no longer a war of bristling bayonets, and booming cannon, but a war of *opinions*. Rebellion is not dead. There is dark, deep, and damning treason yet firing the Southern heart. The South say to us, "We want to come back into the Union." We reply, "Very well, we *want* you to come back." Thus far both parties agree in the abstract. But there *is* a conflict, and it is right here. We say to the South, "We want you to come back into the Union *truly loyal men*, so that we can have guaranties for the future." They reply, "No, sir; we do not admit that secession and rebellion were wrong; we only submitted to Federal authority because we were *obliged* to by superior military force; in other words, we are just as good rebels now, as we ever were, and we claim the right to send back into Congress the very same class of men who, in 1861, left the House and Senate to inaugurate the rebellion." Here, then, is the great issue that must be met and settled, not by bullets, *but by ballots*. The remark is sometimes made that it is wrong to carry religion into politics.

This, in plain English, means that a Christian man should take off his Christian coat and ignore his religious character to



qualify him to exercise the elective franchise. God deliver us from ever belonging to a party whose platform and principles hide themselves away from the teachings of truth and righteousness !

Two parties may start on a political campaign and fight it out where there really is no principle involved. Sometimes abstract questions of party policy may be all that divide parties, and at other times it may be narrowed down to the simple question, Who shall enjoy the patronage and receive the loaves and fishes. Since the inauguration of the rebellion, voting has become a more serious business. New and weighty responsibilities have attached themselves to every man who goes to the ballot-box.

What will hereafter protect the Union men of the South, either black or white, but the votes of the loyal men of the North? Our armies are being withdrawn, and the Freedmen's Bureau will be trammelled or destroyed by the policy of Andrew Johnson, and who will save them from the brutal ferocity of President Johnson's reconstructed rebels? Let the Memphis riot and other like scenes answer the question.

I therefore lay it down as a plain logical conclusion, growing out of the premises, that the sixty or seventy thousand Methodist voters in New England should so bestow their suffrages as to secure to the Union men of the South the full enjoyment of all their civil, religious, and political rights under the Constitution of the United States, as amended, and the laws of Congress. This is among the very first great duties that Methodism owes the South. New England Methodists should, by their votes, aid in keeping in Congress a class of men who never can be drawn away from the straight line of duty by the corrupting influences of executive patronage, and who will stand firm against any and every reconstruction policy that will not secure to the nation a *permanent peace*, and at the same time secure to the freedmen and the loyal element in the South full and ample protection, now and hereafter. They should aid in electing such men as will bar the doors of Congress against the entrance of the leading traitors in the rebellion. And if you inquire how long the Jeff. Davises,

the Benjamins, the Lees, the Toombses, the Hunters, and the Masons should be excluded, I answer, Forever.

For years before the rebellion, a northern man had no *country* south of Mason and Dixon's line. The old flag was no protection to him there, unless he was shingled all over with certificates of character from some pro-slavery demagogue in the North. Citizens of the North who had committed no offence, while travelling in the South, were waited upon by vigilance committees, waylaid by drunken, howling mobs; insulted, maimed, tarred and feathered, ridden upon rails, imprisoned, hung, and butchered in cold blood, upon mere suspicion of being what the barbarians sneeringly called *abolitionists*. Let us vote squarely against any policy of reconstruction that does not blot out from American soil that old system of atrocious despotism which so long cursed and disgraced the American name.

I ask your pardon while I indulge in a single digression from the line of my argument. An eminent Methodist divine in a public address a few weeks since, made this remark: — that the Methodists were a modest kind of a people, and had never indulged to any great extent in self praise; but this year being centenary year, they had a general license to say what they pleased, — and I desire to say a few words under this section.

I raise the inquiry, How has it happened that a great religious order, outnumbering by hundreds of thousands any other religious denomination in the country, and holding the balance of power in every state in the Union, has had comparatively so few representatives in the councils of the state and nation? With your Methodist population of one hundred and fifty thousand in Massachusetts, how many men of our order have been placed in the gubernatorial chair, and how many Methodists have ever represented the old Bay State in Congress? I might propound the same interrogatory to every other New England State. Is not the answer found in the fact that other orders have taken better care of their own friends than have the Methodists? Let me be not misunderstood. I do not contend that the Methodists, as a body, should set themselves up as a political party, that the machin-

ery of her church should be brought to bear in any such direction. Such a proposition would savor too much of "Church and State." What I do maintain is this, that, in selecting candidates for office, the Methodists should see to it that her denominational rights and interests are not ignored by political parties. Our order should have a fair representation among other religious orders, other things being equal. Methodists should take care of their own friends. Not a single election takes place where political parties do not need *Methodist votes*. Let us say to them, give us fair and equal representation; if not, *we will make you*; and the work will be done. If in times past we have suffered in this regard, the fault lays at our own doors; we have been too generous to others and too unmindful of our own interests and our friends. I speak as to wise men; judge ye what I say.

*Second.* Another duty New England Methodists owe the South is to aid in planting New England *institutions* upon her soil. I use the term in its broadest, most comprehensive sense; and, in the first place, we can do this by laboring to extend to them our superior educational advantages. New England, in an educational point of view, is the garden of the world. Our universities, colleges, graded seminaries, academies, and common schools challenge the admiration of the world.

If the sunny South had been dotted over with New England School-houses, there never would have been any rebellion. Had the advantages of a common School education, which we enjoy, been extended to the masses south of Mason and Dixon's line, their conservative influences would have held the demon of secession in chains, and the rebel leaders would have *failed* in "firing the southern heart" and plunging the country into civil war.

Not only the freedmen but the poor whites must be raised up from the pits of ignorance and moral degradation into which they have fallen under the degrading influences of slavery, and they must be taught something more elevating than the old traditional southern training of hating the Yankees, and cursing the abolitionists. I know that the masses in the South

have been for years taught by the "chivalry" that Yankee school-masters, and Yankee school-mistresses are monsters; but notwithstanding this, it is our duty to *send them down there*, and if we do it, we shall in the end "conquer their prejudices" and reconstruct public sentiment in the South upon this question.

The rebellion and the abolition of slavery have left southern Society in a transition state, and now is the favored time for New England Methodists to join hands with their brethren, of all other sects and orders, to take the field and carry forward the standard of education until it waves in triumph over every southern field.

It may cost us something, but what of that? We may as well make *books*, as manufacture guns, and powder, and balls; we may as well educate men at Harvard, at Middletown, at Yale, Dartmouth, Bowdoin, and our other colleges, seminaries, and schools, to fight our battles in the civilian's dress, as send them to West Point, and Annapolis, to learn to fight in gilded uniforms and shoulder-straps.

In the next place it is our duty as Methodists to perform our share of the work in carrying into the South New England industry. It may be called boasting to allege that the men and women of New England have done more than the people of any other section of the Union to infuse a spirit of enterprise into the masses, but it is the truth; and the same may be said when we assert that New England industry has become proverbial all over the country. How have New England emigrants fashioned and moulded society in the Middle States, and in the great West, carrying with them their churches, their school-houses, their high-toned morals, their excellent systems of manual labor, their untiring industry, and thrifty enterprise.

Had not the vile system of slavery, dividing off Southern territory into large landed estates, creating caste and degrading free labor, shut out from the South New England enterprise and industry, instead of the desolation that wasteth at noon-day, instead of deserted churches, barren fields, cities in ashes, and the wide spread ruin of war on

every hand, the whole South would have been *to-day* as the "garden of the Lord." Yes, Sir; for the want of the life-giving, electrifying energy that New England enterprise and industry would have infused into it, that whole section of country stands to-day chained up to the dead past. Slavery is dead. Thank God. The black man no longer toils in the chain gang, and under the lash. When he labors, the law says he shall have his pay. Free labor for both races hereafter is to be the order of the day in all the South. This will make a tremendous overturn in their whole social system. To successfully bring about this great revolution the South will need help, and the Yankees are just the men to tell them how to do it. And strange as it may seem, I believe the time is not far distant when our southern brethren will be glad to avail themselves of Yankee skill, and industry. Before the war the southern chivalry said we were a set of cowards, that we dare not fight, and that one southron could whip ten Yankees. Somehow or other, the events of the last four or five years, have taught them that they labored under a mistake in this particular; so by the time they get fairly reconstructed they will find they have been mistaken about some other things.

*Third.* The closing of the rebellion opens in the South one of the greatest fields for missionary work that is anywhere presented to the Church, and it is the duty of New England Methodism to go in and help to occupy it. "Say not four months, and then cometh the harvest. I say unto you, the fields are white already to harvest." Not only Ethiopia stretcheth forth her hands unto God, but a cry comes up from the loyal men and women of the whole South, "Come over and help us." Here is one of the grandest fields for Christian enterprise that ever has or ever can come up, making demands upon the liberality and enterprise of the Church. If we don't "carry the war into Africa," in this moral contest, let us forever blot out this old Roman maxim, not only from our books, but our very memories.

The reasons for the positions here assumed are numerous and weighty, a very few of which I have time to notice.

1. The Methodist Church owes it to her own character and standing as a Church, to occupy this ground. Our Church is emphatically a *missionary* Church. Wherever man goes, the self-sacrificing Methodist itinerant finds his way, carrying upon his lips the last great command of his Master, "Preach the gospel to every creature." He follows the resounding echoes of the pioneer's axe, as he advances into the Western wilds; and, when nightfall closes his daily toils, he sits down with him in his log cabin, and preaches Jesus to him there. Oh! there is a moral sublimity, a halo of glory, as if from the Eternal Throne, settling upon the heads of these heroes of Methodism as they carry the banners of the Cross, not only across continents, but into foreign lands and the isles of the sea, everywhere proclaiming the everlasting gospel and the final conquest of the kingdoms of this world to the kingdom of our Lord and his Christ.

Can such a Church, with such agencies for spreading the truth, look on with indifference with such a field before it as exists in the South? Why, sir, it would be a reproach to the Methodist name to do it, and the world would look on in wonder, and cry out, *fallen! fallen!*

2. We owe it to the loyal Methodists in the rebel States, formerly connected with the Church South, to occupy this ground. Many of them are tired of this pro-slavery church organization; they desire to get back with their brethren to the old fold. It is our duty to extend to them the helping hand. But our duty does not stop when we send them the preached Word; we should send them means to build up the walls of their spiritual Jerusalem, to repair up old churches, and, wherever practicable, build new ones. More than this, we should gather them together into churches and societies, and extend to them the ordinances of the Church. And, when this is done, it is our duty to *stand by them* until they can take care of themselves. It is a great gratification to know that this good work is already begun by our Church authorities. Let it go on, until all true Methodists, North and South, shall see eye to eye, having one Lord, one faith, one baptism, one country.

3. The freedmen of the South have special claims upon us

as a Church to aid them in the terrible ordeal through which they are now passing. Their loyalty to the Government, their bravery upon the battle-field, their fidelity to our half-starved prisoners, need no eulogy from me. They are known and read of all men. Thousands of these freedmen are Methodists, but being in a transition state, from slavery to freedom, they need help. Our Church authorities should have the means put into their hands to meet the spiritual wants and necessities of these men. They never again can need assistance so much as now. Let New England Methodists see to it that they discharge their whole duty in this direction.

4. If we do not occupy the missionary ground now opened to us in the South, *other denominations will*, and we shall lose it forever. Our brethren of other orders understand this thing, and they are moving with a commendable vigor and energy. They concede to us the front rank in the great army of our God, and we shall be compelled to march forward in this order from victory to victory. As a denomination of Christians we have great and vital interests at stake in this matter. Responsibilities crowd up from every direction, and we shall prove ourselves degenerate sons of noble sires if we fail to meet them as Christian men.

5. The last general point that I shall have time to notice in the discussion of the question, is this: In discharging our duty to the South, we should adopt such a policy as will have a tendency to bring back the Church South to loyalty, and reunite both branches in one body. And here let no one start back, for I shall base my whole argument upon the hypothesis that we never shall be called to go to them; but they, in the end, will come back to us. When it became known as a fixed fact, that the Methodist Episcopal Church was to be divided into two great divisions — separated by a geographical line between the North and the South — that distinguished Statesman, Henry Clay, in great sorrow, remarked, that “it would certainly lead to a division of the Union.” What was prophecy then, is history now. Mr. Clay saw at a glance that when the most numerous, influential denomination of Christians in the country, representing a population of five or six millions,

divided into two great antagonistic bodies, one representing the North and the other the South, with slavery as the rock upon which they split, it must of necessity intensify the hostility then existing between the two sections of the country. And so it proved. After breaking away from the main body, the Church South made pro-slaveryism, with all its atrocities, its great hobby, and with a phrenzied zeal continued to fan the embers of secession, until they burst out into open, armed rebellion. During the war the Church North and South were equally pitted against each other. The Methodist Episcopal Church furnished more men for the Federal army than any other denomination in the country to put down the rebellion. The Church South led all other orders in supplying the army of the rebellion with men. Methodist Chaplains North used to pray for Abraham Lincoln and the success of the Union armies, while Methodist Chaplains South were praying with all their might for Jeff. Davis and the armed rebels.

How stands the case now between the two Churches? The great procuring cause of the division is removed. Slavery divided the Church, and slavery is dead. It is perfectly logical to say, that when the *cause* of division is removed, division should cease and harmony be restored. Judging from the action of the Church South, both in her general and annual conferences, we see but little hope of a reunion of the two churches. But what else could we expect, when we consider that the men who composed these conferences are rebels, burning with all their old hate to the Church North, intensified by four years' fighting? There are two things that will greatly modify the asperity of the Church South in its relations with the old Church, and that within comparatively few years. 1. The reorganization of society in the South will do much in this direction. The tide of emigration from the North will gradually flow into all the Southern States. The whole social condition of the people, under the new order of things, will be changed, and with it will gradually die out southern hate. It may be a process of years, but it will come. 2. If the rebel leaders in Church and State manage to keep their necks out of the halter, under the unwise policy of Andrew Johnson, they



will soon pass off the stage under the omnipotent decree of the Great Ruler of the Universe, and their successors will grow up with opinions greatly modified under the new order of things. Starting with these premises, I maintain that a reunion of the Methodist Episcopal Church, North and South, is not only possible, but probable, at no very distant day ; for time works out wonderful changes sometimes in a few years. As New England Methodists, let us be firm, decided, and unwavering in our fidelity to the church of our choice. Let us support her in maintaining the high position she has assumed, that if concessions are hereafter made, they must come from, and not be made to, conquered rebels, either in Church or State.

Mr. President, it is truly wonderful to look back over the past five years and see how kindly God has dealt with us as a nation ; how, in the gloomiest, darkest hours of the rebellion, when we were willing to do right, he would stretch out his omnipotent arm and turn the tide of battle in our favor. He who cannot see God in history, during the terrible conflict from which we are just emerging, must be worse than an infidel. The war is over, but, as a nation, we are not yet out of danger. Things sometimes look gloomy and forbidding, but I have faith in God that all will come out right. This mighty people has not yet worked out its manifest destiny on the earth. I see in the dim future a people's empire, stretching from ocean to ocean, and from the Gulf to the inland seas of the North. I listen, and from not a single foot of this broad, expansive territory do I hear the clanking chains of slavery, or the sharp crack of the slave-driver's whip. It is *all* —

“ The land of the *free*,  
And the home of the brave.”

*Rev. W. D. Malcom, of the Vermont Conference*, was, at his request, excused from reading the essay that had been assigned to him.

At the conclusion of the Essay, President CLAFLIN announced that it had just been decided by the Joint Committee having that matter in charge, to locate the Concord Biblical Institute in the city of Boston, or within three

miles of the State House ; and also that the Rev. WM. F. WARREN, now in Germany, had definitely accepted his appointment as one of its Professors. The announcement was received with many earnest expressions of enthusiasm by the Convention.

The Business Committee offered the following resolutions, as their report, in part, which were adopted :—

*Resolved*, 1. That in the great prosperity of the Church, numerically and financially, there is a natural danger of our departure from the meekness and simplicity of the gospel, and we notice with pain a growing tendency among us in that direction : Therefore, we urge upon our ministry and laity the most vigorous and prayerful effort to return to the modesty and simplicity of dress and personal equipage enjoined by St. Paul.

2. That a kind, but firm and vigorous *discipline* is absolutely necessary to preserve the Church from worldliness and decay ; and never more so than now. All ecclesiastical history shows that here begin church backsliding and corruption. Therefore it becomes us as a Church to watch with sleepless vigilance our own driftings in this direction.

3. That in view of the importance of the timely collection and proper arrangement of historical facts and data, we recommend the establishment for that purpose of a permanent Historical and Statistical Board for New England ; that Rev. Daniel Dorchester, Wm. C. Brown, Esq., Rev. S. W. Coggeshall, D. D., Benjamin Pitman, Esq., Rev. Eleazer Smith, Dr. Wm. Prescott, Rev. A. G. Button, A. J. Willard, Esq., Rev. Asahel Moore, Dr. E. Clark, Rev. E. A. Helmershausen, and Hon. Charles Beale, be invited to serve in that capacity until the next meeting of the Conferences ; and that at their next ensuing session each of the New England Conferences be requested to annually appoint one minister and one layman to serve on such Board,—which body, so constituted, shall appoint its own officers and make its own by-laws.

4. That this Convention commend the claims of our noble marine to the prayerful consideration of American Methodists, and especially ask her ministry and episcopacy to devise liberal things for their salvation.

5. That without at all weakening or embarrassing our connectional principle, it is our opinion that much more might be done to organize and develop the individuality and strength of the local societies. We think it would be well to have occasional business meetings of the whole church, and that such gatherings of the whole society could act, directly or through appropriate committees, efficiently on the financial and other interests of the church. We also think it would be well for the General Conference to provide that the Stewards of the several societies shall be elected by the whole church, instead of the present method.

6. That we are highly pleased with the manner in which our Book and Periodical business is conducted in New England. We are glad to learn that the Boston Wesleyan Association have obtained an act of incorporation, and commenced the accumulation of a fund for the purpose of providing a suitable building in the city of Boston for the occupancy of the Book Depository and "Zion's Herald" office, and as a denominational headquarters. To such an object we pledge our hearty co-operation, and we hope the project will be consummated in season to properly designate it the "Centenary Building."

7. That we heartily welcome the movement of our last General Conference, the subsequent invitation given by the Central (or General) Centenary Committee, and the Erie resolutions of the Episcopal Board, which contemplate the co-operation and ultimate reunion of all branches of the Methodist family in America, upon the loyal and anti-slavery platform of the Discipline of the Methodist Episcopal Church. And we hail with pleasure the response given to these initiative movements from the late Cincinnati Convention of United Methodists, by the appointment of a Committee to address our bishops on the subject of a general Methodist unity, — a consummation most devoutly to be wished for, and a result eminently in harmony with this grand memorial year.

#### SUNDAY-SCHOOLS.

Whereas, It is obvious to this Convention that the religious instruction of children *by their parents* is, to an alarming extent, neglected within our borders; and

Whereas, The Sabbath-schools of the Church are not so far succeeding as to give our youth a permanent and sufficient knowledge of the doctrines and duties of the gospel. Therefore

*Resolved*, 1. That we regard the instruction of the young in the doctrines of the gospel, and by the use of "sound words" to be treasured in the memory, — such as the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechisms of the Church, etc., — as indispensable to the salvation of our children, and the future growth and permanency of Methodism in this land; and that valuable as the Sabbath-school may be for the instruction of the children of the unconverted, and an *aid* to parental teaching, it was never designed to supersede family instruction in the things of Christ; and to abandon the latter for the former is fraught with the most disastrous consequences.

2. That we respectfully request our Tract Society to secure, either by offering a prize or otherwise, a powerful appeal to our people upon this subject, to be printed in tract form for gratuitous circulation; and we believe that pastors of churches should preach especially upon this subject, and urge upon our people the importance of personally instructing their children in divine things, and in the doctrines and usages of the Methodist Episcopal Church.

3. That a more perfect acquaintance with the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and our Church Catechism should be sought in our Sabbath-schools, rather than social entertainments.

4. That the importance of the Sabbath-school work demands more time than is usually given to it in our New England churches.

5. That such a change of our Sabbath services as shall secure this result is plainly indicated by the general conviction of Sabbath-school laborers as the best and wisest policy in fact, and that we should endeavor to educate the people to this result.

6. That, in the judgment of this Convention, the regular attendance of the members of our Sabbath-schools upon the public services of the sanctuary is so vital to the welfare of our

children, and the present and prospective interests of the Church, that we cannot too strongly urge this subject upon the immediate *practical* attention of all our ministers and laymen in New England.

Pending the adoption of the foregoing resolutions, on motion of F. Rand, Esq., *Rev. R. S. Stubbs, of the New Hampshire Conference*, was called upon to offer some remarks on the fourth resolution. Bro. S. proceeded to address the Convention as follows : —

MR. CHAIRMAN, MEMBERS OF THE CONVENTION, AND FRIENDS, — I deeply feel my personal insignificance at this time ; I can but appeal, therefore, to the magnitude and grandeur of the interest I advocate to commend my words to your favorable consideration.

Nearly three fourths of the earth's surface is covered with water, apparently an arid waste, — to barbaric eyes, a formidable barrier to all outside intercourse ; to the ancient Egyptians, “ an unclean thing ; ” according to Plato, “ the schoolmate of all vice and dishonesty ; ” to the elegant Greek, “ an abyss ; ” but in the esteem of Jehovah, “ VERY GOOD.” *Science* teaches that “ the sea is the great fertilizer of the land, the equalizer of heat, and the regulator of climate,” and *Inspiration* teaches that which *History* confirms, namely, that the world's evangelization must be accelerated or impeded in the ratio that the world's marine is or is not sanctified ; so that the purport of this resolution cannot cease to claim the serious consideration of the Church of God. The earliest records of the Church teach us that the sea rendered her efficient service, and afforded her a refuge when the anger of the Lord swept the earth with its desolating breath. Noah, “ a preacher of righteousness,” the only surviving shipmaster of his times, was the divinely-appointed custodian of morals, theology, and religion, — the only visible head and high-priest of the Church of God ; in this instance, navigator and priest were identical, sailor and Christian were synonymous. When God endued Solomon with the wisdom requisite to build him a temple, and, through an alliance with the King of Tyre, secured for him the co-operation of cunning artificers and craftsmen, the

materials prepared by their skill in the forests of Lebanon, and in the quarries of Zaredatha, must forever have remained there but for the service rendered by "Hiram's shipmen."

In laying the foundations of the Christian Church, the Messiah exhibited a kind of divine predilection for the men of the sea as peculiarly choice instruments for that great work, — and "they immediately left the ship and their father and followed him." Of "the twelve" chosen by him, *seven* of the first eight named were fishermen; Peter, Andrew, James, John, and Philip were of the tribe of Naphthali, and Nathaniel and Matthew were of the tribe of Zebulon (see Matt. iv. 12–22; comp. Gen. xlix. 13 and 21, and Isa. lx. 5). And in this selection there was not only a remarkable fulfilment of some of the most ancient and most sublime prophecies, but there was also a suggestion to the Church in all ages to look well to the men of the sea; for, in the language of Isaiah, "*When* the multitude of the sea is converted to God, *then* the forces of the Gentiles shall come unto Thee."

The question, Who gave this American continent to civilization and Christianity? admits of but one answer, — *The men of the sea*. By whom was the continental army sustained when the colonies were wrested from kingly usurpation and secured to constitutional freedom? *The men of the sea*. By whom was Jeff. Davis' slaveholding, woman-whipping, child-selling, man-enslaving, liberty-hating Confederacy cut in two, and its Atlantic broadside crushed in? Echo replies, *The men of the sea*, under the lead of such naval heroes as Commodores Foote, Porter, Farragut; Admirals Dupont and Stringham; Captains Worden and Winslow, and Lieutenants Cushing and Boggs, — these men vindicated the righteousness of our cause, and everywhere maintained the honor of our flag.

At this point the inquiry is pertinent, What is being done for the men of the sea by the American churches?

Of the world's marine, consisting of nearly 3,000,000 souls, 300,000 belong to the United States. Of seamen from all parts of the globe, it is computed that 100,000 enter the harbor of New York annually. Six thousand of this number constitute the seafaring portion of the floating population of New York

and Brooklyn, and for their particular accommodation there are, of mission stations and bethels, fifteen places that invite the sailor to hear the Word of God.

By all the religious bodies in the United States, about \$150,000 are contributed for the religious culture of seamen. To this amount we will add \$100,000, which will probably cover all donations for the same purpose, not mentioned in the published reports; yet even then we have less than a dollar per annum for the religious culture of each American sailor!

Of this amount, probably one sixth (\$250,000) is furnished by our own denomination, yet not one tenth of the bethels in America sail under Methodist bunting! In other words, about one half of the money contributed by Methodists for bethel purposes is invested annually in Calvinistic theology, Calvinistic bethels, and Calvinistic chaplains!

Now, it is a fact that, in the providence of God, bethel labors were inaugurated by Zebulon Rogers, a member of the Methodist Church, and were carried forward by Methodists for nearly three years before any other Church entered this field of Christian endeavor. Another fact is equally a matter of historic interest to us as a denomination; the bethel flag, that now floats in every clime, and greets the storm-tossed Christian mariner in many a foreign port, — that blessed flag was devised by Zebulon Rogers, and the first bethel flag ever kissed by the breath of a propitious heaven was made by his sister. On the 23d of March, 1817, a little company of Methodists, assembled on board the "Zephyr," of South Shields, Captain Hindhulph, on the river Thames, hoisted this first bethel flag to the mast-head. Thus, as a denomination, we are identified, by the openings of Providence, and by the records of history, with bethel labors; and why we should have deserted this interesting field, to be tilled by other hands, is beyond my comprehension. The sociability, spirituality, and flexibility of Methodism peculiarly adapts it for and commends it to the affection and necessities of seamen.

With many thanks to the Convention for this indulgence, I earnestly beseech you to take home to your hearts the religious welfare of the sailor. Before I take my seat, I must express

my regret that our venerable Father Taylor, the eloquent friend of seamen, whose loving, melting gospel-appeals have led thousands of seafaring men to Christ, — I say I can but regret that the infirmities of age compel him to retire from active work, and make it imprudent for him to be present at this hour, to electrify our souls by his thrilling appeals in behalf of this large and interesting class of men. May the great Head of the Church cheer his declining hours, and bless his estimable wife, — a true mother to the sons of the ocean, — and raise up many laborers as devoted and indefatigable as they have been ; then will the halcyon days come when the sailor shall no longer utter the melancholy wail, “ Refuge faileth me ; no man careth for my soul.”

*Rev. Dr. John W. Chickering, Agent of the Suffolk Temperance Alliance*, being on the platform, and invited to address the Convention, arose and spoke as follows : —

I am very sensible, Mr. Chairman, of the kindness shown me, and the honor done me, in allowing me to stand on this platform, and say “ Amen ” to that clause of the Address you have adopted, which relates to Temperance, — Christian temperance, religious temperance.

Temperance is a matter of duty to God, because God made humanity. I felt that I did wish to represent a Christian temperance organization here, and having the delightful satisfaction of working with Methodist brethren in the management, and in the services of the Suffolk Temperance Union, and assisting them in their pulpits, I felt that I should be very glad to thank them for the kind sympathy which they have shown, not to the cause merely, but to me, as representative of that cause. I told my Congregational brethren, the other day, in the closing meeting of the great “ Anniversary Week,” that I had had these special opportunities of being with brethren of other denominations, and found them emphatically of one heart ; and I come to you with the same interest. We are getting more and more religious, more and more Christian ; therefore, less and less sectarian. I don’t think that these bars are getting any lower ; perhaps we are putting on a rail



now and then ; but we are getting taller, and our hearts are up nearer our heads. Hope you won't entirely annihilate us, for I am of a family of five generations of ministers.

It won't do to puff you now. You are taking a position, and becoming a power in the land very fast. Now, the truth is, as to welcoming you, there is not much use to say that, for you *WILL* come, whether or no ! [Laughter.] I think we preach a good deal alike. I don't hear anything that I call heresy. I have preached for the Methodists a good deal, and they have not told me that they have discovered anything in my preaching that is heterodox. But there is one thing sure : we pray alike, and it is so in regard to the singing ; and I think that when we get up there, we shall *shout* alike. [“Amens.”]

And as to the tenure of the ministry, we are getting very near alike ; as we are getting so short, and you are getting so long in that matter. [Applause.] I remained thirty years with one people, and I have spoiled them, so that they can't get another minister ; and I sometimes wish I was a bishop, and then I could give them a minister. [Laughter.] In regard to the bishops, I must allow myself to say one word : that I gave you a little extra credit, and more than you deserve. I sat here last evening, just as I arrived in the meeting, and didn't know who you had here. And I heard a gentleman introduced as your “beloved Bishop.” And when the gentleman was almost finishing, I said to myself, “Well, really, I don't know about that great orator, Bishop Simpson, I've heard of ; if he beats this man, I'd like to see him.” [Tremendous applause.]

I will just say, I have brought here a thousand copies of the report of the organization, in which your dear brothers, Mr. Sleeper, and Mr. Dunn, are official managers and auxiliary laborers in our Christian Temperance movement, which we are trying to carry on in the Church, and out of the Church, and with the divine help of the Lord. I sat here, a week ago to-night, and saw a dear, excellent brother sitting in front. I retired into an ante-room for business ; and soon after, that brother's body was carried into another ante-room, and his spirit had gone to God who gave it.

May God grant that, if we be not living at the second Convention you have been speaking of, whilst they shall come with glad rejoicings on that day, we who have gone may be looking down, smiling to hear it, yet feeling so thankful that we were not spared, but gone up higher to be with the Lord.

Rev. H. W. Warren, of the New England Conference, from the Business Committee, read the following resolutions, which were adopted:—

STATE OF THE COUNTRY AND THE CHURCH.

*Resolved*, 1. That since the righteous judgments of a just God have purged us from the fact of slavery, the most solemn duty of the Church and State is to extirpate the last vestige of its deadly virus from its midst.

2. That this demands that the State make its citizens of tried loyalty, the sole depository of its powers; that the ballot, as the chief support of the State, be granted to those only who will maintain the constitutional government, regardless of any contingency, and that it is our profound conviction that Congress should allow no State that has been in rebellion to be again represented in its councils, till such State gives its ballot impartially to loyal men, regardless of color or race.

3. That all schemes of reconstruction, not based on the principles of eternal justice and equal rights, are delusions dangerous, and may be fatal; and for the support of Congress in the exercise of its high prerogatives, we pledge the earnest prayers and the whole moral influence of the seven hundred and fifty churches we represent.

4. That the spirit and practical working of caste is detrimental to men, and abhorrent to God, and therefore our Church should instantly and forever abolish all distinctions based thereon, and never allow their introduction into any organizations or movements in the Southern field.

5. That we regret the late untimely movements looking to a re-union with the Southern Methodist Church, except in so far as they revealed the animus of the parties, and that we commend the course, in this respect, of the editor of our own

organ, the "Zion's Herald," and that of the editor of the chief official journal of the Church, as eminently wise ; as agreeable to the convictions of New England ; as consistent with the oft-repeated declarations of the Church in General Conference assembled ; which declarations we believe she will yet more emphatically assert at her next session.

6. That we endorse the South Carolina Conference, because, faithful among the faithless, it has, first of all, successfully vindicated the only Christian policy of no invidious distinctions among brethren.

7. That we hereby tender our hearty thanks to Bros. T. Willard Lewis and A. Webster, because, as members of the Conferences of New England, in the midst of great difficulties and dangers, they have been true to these principles of their fathers and their God.

8. That we approve of the establishment of the Baker Institute, and hope that a seminary may be speedily established, equally open to every one desirous of knowledge, and be the nucleus of a university based on the same broad Christian foundation.

9. That we especially approve of the establishment, as soon as practicable, of a paper under the auspices of that Conference, which shall advocate equal rights in Church and State, and be the organ of a pure and perfect civilization and religion.

The Committee on Publication presented their report. The Convention, on motion, authorized the Committee to publish the proceedings of the Convention in a bound volume — and a Committee to superintend the printing was appointed, consisting of Revs. E. A. Manning and George Prentice, and Messrs. J. P. Magee and F. Rand, of the New England Conference.

Rev. Dr. Cooke, of the Business Committee, moved that, inasmuch as a Convention similar to this may be desired at some future time, the following committee be appointed to decide on some basis of representation, and to call said Convention. The motion prevailed.

Providence Conference, Rev. Dr. Patten, W. B. Lawton; New England Conference, Rev. L. R. Thayer, G. M. Buttrick; Maine Conference, Rev. C. F. Allen, J. J. Perry; East Maine Conference, Rev. E. A. Helmershausen, A. S. Weed; New Hampshire Conference, Rev. A. C. Manson, J. B. Chapman; Vermont Conference, Rev. D. P. Hulburd, W. A. Burnett; New York East Conference, Rev. Dr. Crooks; New York Conference, C. C. North; Troy Conference, Rev. I. G. Bidwell.

The following supplementary resolutions were adopted:

*Resolved*, That while we regret the absence of Bishop Baker, we heartily rejoice in the presence of Bishop Simpson, and we hereby extend to him our best thanks for the able and deeply interesting address of last evening.

*Resolved*, That Dr. True, of Boston, be, and hereby is, respectfully requested to prepare a history of the Biblical Institute at Concord, especially in reference to its origin; and further, that he be requested to have it ready and read it at the second Convention of the Methodist ministers and laymen of New England.

*Resolved*, That the thanks of this Convention be offered to the Hon. J. J. Perry, for the able and interesting essay read by him this afternoon, on the Duty of New England to the South.

*Resolved*, That our thanks are due to the Committee of Arrangements for the excellent provisions for our meeting; to our honored President and other officers of the Convention, for their assiduous services; to the Essayists for their able papers; to the people of Boston and vicinity for their cordial entertainment of the delegates; and to the railroad corporations and steamboat companies who have reduced their fares to our meeting.

The business of the Convention being complete, the President arose and addressed the body as follows:—

Brethren of the Convention, before we separate I wish to return you my thanks for the very distinguished honor you

have done me, in calling me to preside over you in this Convention; and to say to you that, in the vote of thanks you have passed to the able Committee, and the thanks you have offered to the Secretaries of this meeting, you have done them no more than justice. Now, as we are about to separate, to meet as a Convention no more on earth; as we have spent so pleasant a time in the review of the past, and seeing what great things God has done for us, how wonderfully the polity we represent has shown its power in the salvation of men; and as we take our places among the great churches of our land, let us look forward in imagination to that great meeting which will be held, not in this hall, but in some appropriate and magnificent place one hundred years hence, when our children's children will there assemble, and commemorate the great advance and the glories which will attend them on that occasion.

And as we look forward to that time, and see the multitude gathered there, and the great advances in prosperity of the country, now so happily united, no more to be divided by the hand of traitors or treason, looking forward upon a hundred millions of men, gathered from every nation under heaven, without any distinction on account of race or color, there to assemble and mingle their praises to God that they are accorded freedom to worship him, with no one to molest or make afraid; I say, as we look forward to this, and they, too, look back to our work of to-day and wonder, perhaps, at our simpleness of conception, at the various questions that divided us to-day, we may look forward with joy and a feeling that, to some extent, we have done our duty.

At the same time we can feel that, while other themes may be considered by them, yet they will not be more fervent; that, as they sing the old songs which we have sung to-day, they will not be sung with a more spiritual devotion, with a fuller purpose to serve the Great God, our Master, nor will they have a more earnest desire to press forward the work committed to their hands.

May we hope that in that great day there will be no more of dissonance or want of harmony in that Convention than there has been in this; and they see that we have met here to-day

without one unkind thought, or one unpleasant action, as I trust, nor one unholy motive ; that we, too, were animated with that desire which openeth every Christian heart, and which is the great principle of our gospel.

And now, my friends, as I take leave of you, as you go to your various homes, I tender you my sincere hopes, my most sincere prayer, that prosperity may attend you in both spiritual and in temporal things. I bid you all, in behalf of the Convention, adieu.

We will sing, before the benediction is pronounced, the Missionary Hymn, "From Greenland's Icy Mountain."

Two verses were sung, and the benediction was pronounced by Rev. A. D. Sargent, of the New England Conference, and the Convention adjourned *sine die*.

# CENTENNIAL FESTIVAL.





## CENTENNIAL FESTIVAL IN MUSIC HALL.

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THE New England Methodist Episcopal Convention, which, for the last three days, had been in session at Tremont Temple, having concluded its deliberations, the Centenary Festival took place, as a grand finale, Thursday evening, June 7th, at the Music Hall. The Festival was a social gathering, and not designed to devise means and raise funds to promote the great enterprises of the churches, which have been determined on to mark the one hundredth anniversary of the establishment of Methodism in America. It was, in point of numbers, by far the greatest event of the kind ever witnessed in the city of Boston, while, in social pleasures and eloquent addresses, it was an occasion long to be remembered by those who were so fortunate as to participate.

After listening to an exhibition of the powers of the Great Organ, by J. H. Wilcox, the collation was served at 6 o'clock by J. B. Smith, after a blessing had been asked by Rev. A. D. Merrill.

The intellectual feast began at 7½ o'clock. The Chairman, Hon. WM. CLAFLIN, Lieutenant Governor of Massachusetts, called the meeting to order, and, after another organ performance, the following hymn, written for the occasion by Rev. George Lansing Taylor, was sung, to the tune of "Duke Street":—

Great God of Israel, Lo, to thee  
Adoring millions bow the knee,  
And bless with rapturous shouts and tears,  
Thy goodness through a hundred years !

Since first our sires this New World trod,  
What wonders hast thou wrought, O God!  
A nation vast from sea to sea ;  
A church whose myriads worship thee !

God of Elijah, flash thy fire  
Responsive, while our prayers aspire,  
Till hearts and holocausts shall flame  
A sacrifice to Jesus' name.

Pour forth thy spirit from on high !  
Convert, illumine, sanctify !  
Till millions more, with Israel's host,  
Praise Father, Son, and Holy Ghost !

Prayer was then made by Rev. L. R. Thayer, D. D., of Boston.

The Chairman pleasantly alluded to the fact that Methodists usually held a watch meeting once a year, and he hoped they would be willing to stay late *once* in a hundred years.

Letters were now read, by Rev. W. F. Mallalieu, from several distinguished men who could not attend, including Hon. Chief Justice Chase, Lieut.-Gen. Grant, Hon. James Harlan, Secretary of the Interior, Gov. Dillingham, of Vermont, Senator Willey, of West Virginia, Hon. L. Shellabarger, M. C., etc.

Rev. Dr. JESSE T. PECK, of California, was now introduced.

He was received with applause. He said that there was but one place in the world where he would rather be than here ; that was on the deck of one of those magnificent Pacific steamers, with her prow turned toward the Golden City. My heart is in California, and yet it is here, too. Methodism is at present a subject of profound study. Her history has raised problems which the greatest philosophers have unsuccessfully endeavored to solve. But it is a matter of great importance that we understand ourselves. The great triumphs of Methodism have come from inspiration. Not like the inspiration of Moses, when he received the table of stones ; rather like that

when he brake them, or when he delivered his valedictory, his grand farewell charge, to the children of Israel, when he led them through the wilderness, but must leave them. Our theological system is one of the inspirations. Our idea of the fallen state of man was not only a feeling but an inspiration, —an experience,—so with our belief in the power of the atonement.

It would not be surprising, then, that this spirit should appear. Methodism sings in its heart. The words don't make much difference. I am almost amused sometimes at the evident contradiction between the words of the songs and feelings of Christians. So in regard to praying. The telegraph is an excellent and wonderful invention, but our people had an electric current running between their hearts and God several years before it was discovered.

It is time now for us to pause a little. We have spent a great part of our history in negative work, and are now just beginning to work positively. Slavery was a tremendous obstacle in our way. We tried the logical method, but it failed. We now are trying inspiration, which says "Go!" and we are now on our way to the Gulf, and shall achieve success.

Isn't it clear that it is the power of truth, sent through the heart by religion, that has built churches? Now, suppose we reverse the work, build the churches and colleges first. This method has everywhere failed. Go down on your knees first, and let the churches and schools come from spiritual power.

After singing the 727th hymn, to the tune of "Laban," His Excellency Gov. BULLOCK was introduced, and greeted with prolonged applause.

#### ADDRESS OF GOVERNOR BULLOCK.

MR. PRESIDENT:—I have availed myself of the cordiality and courtesy of your invitation to partake of this Christian Festival, and to unite with you in welcoming these many friends to our capital. Though not myself entitled to be ranked as one of your number, unless by a little ecclesiastical strain and historical labor we go back altogether to the day of

the Wesleys, John and Charles, and the heavenly Susanna, and there chip out a tie of common descent from the tree of your episcopacy, which I believe you do not discard — still I should be unmindful of the grand spirit of liberality which has sheltered so many Christian sects here in the last three weeks, if it were not a grateful pleasure to me to make one heart and one cause with you this evening. Many are the notions of this Boston of ours, but it is one of the best of them all, in the fragrant season of May and June, to swing open its doors, public and private, to Christians of every name, countrymen, brothers and sisters.

But laying aside the sentiments of personal attraction which would command my devout respect for your assembly, I catch from the history you bear on your banner, and from the identity you sustain with American national life, abundant reason that, as a patriotic citizen and magistrate, I should feel honored in the opportunity of this presence. In its origin here, in its members, and in its conduct, as a lay and clerical body, this Church has claims for veneration and gratitude. It has proved to be the representative body of the Commons of the United States in the cause of gospel promulgation of Republican liberty. As a Church, never at rest, and at no time militant save against the principalities and powers of darkness, it has had for the period of a century a republican national identity, drawing its first breath in America simultaneously with that of her liberty, and placing the beat of its heart side by side to hers until now.

I do not forget that the Methodist Episcopal life in this hemisphere began with the independence of the country, — that you made your first exultant progress contemporaneously with the advance of the arms of the Revolution, scarcely ten years after the arrival of your earliest missionary pioneers from Great Britain, — that your shining guidon moved everywhere conspicuously among the people, and cheered on the columns of our fathers as they marched through that great war. The period of the Revolution was the field on which the sect first unfurled its colors and united them with the colors of the great teachers and leaders of a new faith and a new liberty in the

West. An ecclesiastical organization like yours could not aspire to a higher claim for public respect, than that which comes from having broken forth upon the country in companionship with the inauguration of an unwonted civil era which was to change the prospects of mankind. Out of all that has come down to us from that epoch of organic change, I perceive the identities and relations of a common renown and glory to your denomination and the liberties of the country. It was a great time in which a new church might commence; it was equally great for a new-born administration of civil empire, having the co-operation and fraternity of a new church. It was, politically and ecclesiastically, equally a novelty of history and a divinity of coincidence; it was not, as often happens, a preliminary dawn, introductory and preparatory to something that might follow, but it was the breaking out in the splendor of noon of a free Church and a free republic, starting together on the same errand of human destiny and human beneficence. American Methodism and American Independence started hand in hand to the ridges of the battle, and have never since parted company.

Thus your organization in this country began, and thus it has continued. And so it has been a representative organization of the national unity and life. And it was not till its own unity had become dissevered by wicked hands, that the friends of national disunion took courage. When the Methodist Episcopal Church became divided by geographical lines, Northern and Southern, and not till then, Mr. Calhoun declared in the Senate Chamber that the nation itself must fall with it. That was the great mistake of his phrenzied reasoning. The denomination, so pervading as to number nearly eight millions of our people in its ranks, might become nominally and temporarily divided; but the Union of States never! You accepted, under the necessities of the case, the division of the funds; but your better and greater part remained steadfast to the fathers of Israel and to the prophets of humanity. And I have the public testimony of the late President, uttered not long before the night of his martyrdom, that through the bloody trials and sacrifices of the war the Methodist Episcopal Church sent more

soldiers to the field, more nurses to the hospitals, and more prayers to heaven, than any other. I think it only fair to say, however, that this is a tribute to your members as well as to your zeal. Honest testimony from one of the noblest of mankind! How fit and becoming, and religiously graceful it was, that, nearly fifty years after he had in his boyhood sent a message over broad forest spaces to a Methodist minister to come and preach the funeral sermon over his mother's grave, one of your own bishops, Mr. Simpson, should be invited to pronounce the eulogy over his grave at Springfield, when the long, weary ovation of death was over!

And now it is, I judge, the power and the duty of your Church, more than of any other, to help cement the American Union, which has not been lost, by ecclesiastical divisions, but has been saved by arms. Your opportunities and your facilities for that sublime service, are very great and peculiar. You can reach the general mind and heart of all this wide dominion better than any other power, civil or religious. Your banner floats over the commingled ranks of life, in all sections, more freely than any other. Your jurisdiction has scarcely any limitations, and I beseech you to exercise it, for truth, and freedom, and pacification, over the living masses which your Church controls almost equally in the North and in the South. I do not ask you to help us to the alliance of the colored race; their instincts make them our allies. I only ask that, with the middle interest of the whites, whom you most of all can influence and control, you will make the glorious liberty of the Methodism of 1776 the benignant equality and triumph of 1866.

Pardon me if I say that out of the adaptations of the American Methodist Church we may derive its responsibilities. This religious organization has had an historical adaptation for the life and necessities of Western growth. It has shown itself to be the greatest character in the performance of the last act of the world's drama, as described by Bishop Berkley—the completion of the history of the world in the nation of the West. It appreciates and appropriates the characteristics of the country. It is diffusive, aggressive, and kindly. It is

sympathetic in nature and in society. It has at all times invoked and employed the simplicities of a new country, and has erected its temples and canopies amid her pines and oaks. Its ecclesiastical machinery has all the harmonies of a religious republicanism. It is a modern American church, and can do more for our present America than any other. I bid you joy over your present denominational successes; and I hold you largely responsible to restore our country to the ancient ways, and to plant her standard upon everlasting truth and justice.

ADDRESS OF REV. MR. HATFIELD.

The next speaker, Rev. ROBERT M. HATFIELD, of Chicago, in considering the period, the era which the denomination had reached, referred to the wide-spread influences of Methodism, stating that in the army and among the men who did the fighting, he found as many Methodists as of all other denominations put together. It might seem astonishing at first, but the philosophy of the fact was that our Church always dealt with the masses. The war for justice, for humanity, for liberty, for God, took hold of God-fearing men, and that was the reason why, from that class, men, by thousands, turned their faces towards the battle-field, and, by thousands, sealed their devotion to the old flag with their blood. The country, he said, cannot spare us. We have finished this work, but we are not done with the struggle. He was not about to make a plea for their right to exist as a denomination, but to say a few words on the importance of maintaining their denominational peculiarities. Apologizing to members of other denominations who might be present, for urging his belief in the superiority of Methodism, on the ground that the meeting was a family gathering, and that if they had any right to exist as a denomination, they had a right to maintain their peculiarities. He believed the success of Methodism, under God, to have depended very largely on its distinctive doctrines, and on the force, zeal, and frequency with which those doctrines had been presented. There really were but four platforms of religious belief. Passing by the Church of England, which had no well-digested sys-

tem of philosofy, and the Greek Church, which had nothing to distinguish it particularly from the Romish Church, the first of these beliefs was the Roman Catholic. The doctrine of that church was that salvation came only through this infallible church. The channel of salvation was near the church, — obey the priests, believe in the ghostly fathers, and believing what was ordered. The speaker next considered the doctrine of the Lutheran Church, and, as the third, the Calvinistic doctrine, which maintained that the salvation of any man turned exclusively on the purpose or will of God. This was the doctrine; but he did not know how it was subscribed to by those who represented it. The fourth platform was that of Arminianism, which carried home to man the sense of individual responsibility, and the speaker believed it to be the very marrow and fatness of the gospel. The speaker then proceeded to consider the peculiarities of Methodist piety, which had been of a marked type, and to refute the criticisms of those of other denominations, in regard to their lack of refinement and culture. Methodism had been an earnest and thorough-going religion, and it must continue to be so. He rejoiced in the improved facilities for education in the Church. Methodism had been a joyful type of piety, and he believed in a religion that not only told the people what to do, but made them happy. The speaker concluded his remarks by depicting some of the sacrifices of the pioneer preachers at the West, in carrying civilization and the gospel forward with our advancing tide of population, and declaring that the word must be onward, as God had devolved upon them a very great responsibility.

#### ADDRESS OF GOVERNOR EVANS.

EX-GOV. EVANS, of Colorado, and Senator elect, was next introduced, and said that the remarks of the speakers who had preceded him, in reference to the substantial basis of the Church with which he had been connected for twenty-three years, had met with an agreeable response in his heart. After remarks upon denominational topics, the speaker turned his remarks to Colorado, mentioning the noble part she had borne



in aiding to subdue the rebellion. She made application for admission to the Union, and a law inviting them, as it were, passed both houses of Congress; but Moses [great laughter], the President of the United States, said "No."

The speaker criticized the veto message very severely. After winning glorious laurels, in supporting the army of the Union, and even sending colored troops to Massachusetts to help fill her quota, after organizing a government, the President says that it is not best that Colorado should be admitted until the representatives from the eleven seceded States should be consulted in regard to it. [A voice, "God have mercy on him!" and "Amen!" from all over the hall.] Gov. Evans had no doubt, he said, that if the delegation from Colorado had supported "my policy," the State would have been in the Union as the latest, if not one of the brightest, stars in the galaxy.

Gov. Evans next spoke of the pioneer work the Methodist Church was doing in Colorado. It goes ahead with the pioneer settlements, and plants the foundations while the communities are young. With the growth of the community it grows up to have permanent, controlling religious influence; and this is one of the most important reasons why our Church should be fostered. It now had two ministers in the field to one of other denominations, and in the fact that they were building up what is destined soon to become a great empire, they were entitled to the sympathy and encouragement of the Church throughout the land.

The audience again united in singing the 237th hymn, following which, BISHOP SIMPSON was presented. As the Bishop came forward, the audience seemed almost carried away with enthusiasm.

#### ADDRESS OF BISHOP SIMPSON.

MR. PRESIDENT, METHODISTS OF BOSTON, AND OF ALL NEW ENGLAND:—The evening hours are far spent. The closing moments of your Convention are at hand, and I rise, not to discuss great questions, but to congratulate you on the success which has attended your assembling together. From the time

of my arrival here, I have watched with great interest the proceedings of the Convention. I have listened to able essays as well as to clear discussions; and I am glad to say that I have not discovered the slightest lack of harmony, nor have I heard one discordant note. The Convention has grown better and better. The brotherly feeling has risen to a higher and higher strain. The walls of Tremont Temple have echoed with your songs of praise, and you have felt within those walls not only the hallowed influence of fraternal communion, but, as I trust, the presence of the great Head of the Church. Here, to-night, you come to close the Convention in this hall of Music, where sweet strains are so often heard; and we have been delighted with the tones of this grand organ, uniting with the voices of harmony and love in Christian song to the praise of our Emmanuel God. You are having a fitting conclusion of this Convention. And yet it seems to me that the managers of this meeting anticipated that we might have some difficulties, or that there might have been some animosities engendered by our discussions; for I think you can testify with me that, in the arrangements of the evening, they made ample provision to *berry* them all, and certainly this evening has been to us the *cream* of the whole Convention.

Ere we separate, however, a few words may yet be spoken. Men possibly may ask, Why this Convention? Why this meeting together? They may ask, What has been accomplished by it? We cannot always measure the forces which work upon mind. We cannot tell the impulses which may have been received, the intellectual power which has gone out from this meeting; for, like light, heat, electricity and magnetism, all these can be much more easily felt and experienced than they can be measured and weighed. I have no doubt that great good has resulted. We have taken each other by the hand. We have looked in each other's eyes. We have recognized each other as brother and friend; and you go back to Maine and to Rhode Island, to Vermont, to New Hampshire, and to Connecticut, feeling that you are members of one great brotherhood, cemented together by the strongest ties, and going forth to work in harmony among yourselves, and in

harmony with the great Christian denominations of the land, in bringing this world nearer to Christ. This is the great work; and, in accomplishing this, brethren, let me repeat some suggestions that have been made. First, as ministers, let us preach the grand and glorious doctrines of the gospel as set forth by our fathers. We have nothing to take back, and we have nothing to abate. We shall not enter upon this subject in a controversial spirit; but, wherever we go, let us proclaim the glad tidings of great joy to every son and daughter of our fallen parents.

I will criticize the admirable speech of my brother from the West — the minister who discussed our doctrine — in one respect, and in one only. It is in this: he said that Methodism directed itself to the masses, looking neither to the scum on one side nor to the sediment on the other. Brethren, this sentiment, uttered in the excitement of extemporaneous speaking, I cannot fully endorse. We should go down to the sediment, we should go down to the lowest of the low. If there be a poor beggar in the land, we should take him by the hand. [Applause.] We have a right to stand where our Master stood before us. The blessed Saviour, who came from the courts of glory to be the babe in Bethlehem and in the manger, stooped so low to lay the arms of his mercy around us, and to raise us up toward heaven; and if we have any of his spirit, we shall stoop down to the deepest haunts of poverty, and to the very verge of hell, to save one poor, lost soul. Yet if there be the princes of the land, if there be men of might and power, if there be men whose eyes are open to see thoughts that common men never see, if there be poets and orators, if there be master minds in the community, — we would speak to them, too, and say, Come and consecrate your all to Him who is worthy to be crowned Lord of all. This is our mission; and let us not only go preaching, brethren, but, more than this, let us go practising. This is our great mission, — let us exemplify the Christian religion in our walk and in our lives. Let us be cheerful Christians. Let us be happy Christians. We have a right to be happy. The consciousness of God's love is within us; the arms of redeeming mercy are around us; the

promises and inspirations of the gospel are given to us, and as we go forth, let us be joyful Christians. Receive the apostolic commission again, "Rejoice evermore; and again I say, rejoice." Let the world see that the religion of Jesus Christ can calm all tumults, assuage all sorrows, cheer all despondencies; and that the hope of heaven, like a star that shines out amidst the breaking clouds, ever cheers and directs us in the pilgrimage of life.

Whatever other results may flow from this Convention, I think I see this: that we shall go away resolved to build up with more earnestness than ever the institutions of Methodism, and to feel that we are one body, and that we must work together. You have, this evening, heard high compliments passed upon Methodism by a distinguished speaker. I wish they were all deserved to the full extent in which they were uttered. I think Methodism has done much, and I rejoice; but there is a great deal which is not accomplished, that I want to see accomplished; and for myself, I would infuse the spirit, if I could, into the Church, of counting nothing accomplished while anything remains to be done. Though rejoicing in the past, let us gird ourselves afresh, and consecrate ourselves to the work before us, for this world is waiting to be evangelized. There are many churches in your city, and I rejoice in their number in all denominations. There are many churches through the country, and I rejoice in their increase; but to-day the terrible fact stares us in the face, that nearly half the population of our entire country are living without the means of grace, and are going down to ruin. Christian men and women, stir yourselves. [Voices, "Amen!"] Gather around the cross of Christ; feel the full power that flows out of that cross, and then go on your mission of mercy to bring all mankind to experience the saving love of the Redeemer.

Your educational institutions have been commended to you during this Convention. Endow a school for the prophets, that your ministry may be thoroughly educated; and all the time you are giving, pray that God may endow them and baptize them from on high. Endow your universities, and your seminaries, that they may be nurseries of learning, and of

piety, that shall bless the land. Erect your churches and your parsonages; attend to all the social influences. Go away determined to educate every son and every daughter for Christ — to give the highest possible culture, so that as the year rolls around, you shall be a living power that shall dwell upon the land. And, be assured of this one fact, that, other things being equal, the educated mind will govern the country — will govern the world. It is our duty to educate our children, and it will be a shame for us, as members of the Methodist Church, after what God has done for us, if we neglect to train, polish, and educate them to the highest possible degree. Let them be prepared to be legislators, to be attorneys, to be physicians, to be men who shall lead the country in all departments; for, if not true to ourselves and our country, we are unworthy of the name of members of the Methodist Church.

And here let me pause but for a moment to say, that a strange misconception has, by some means, long prevailed in the country, — a strange misconception that Methodism does not favor the highest possible culture. Methodism! Where did it arise but in a university? Who was its leader but a man of the most cultured mind? Methodism! The first Methodist club ever formed was a club of young men in the university to read the Greek Testament together on every Sunday afternoon, and to criticise thoroughly what might be found there by their knowledge of the original language. Methodism has ever been the friend of education. Mr. Wesley began his career by erecting schools. In the rise of Methodism in this country, strange to say, the very year our church was organized, in 1784, a Methodist college was founded between Philadelphia and Baltimore. The edifice was erected, its halls were opened, its instructors began their labors; but the torch of the incendiary consumed it in an hour. It was removed to the city of Baltimore. There, in a building prepared for the purpose, the college was again opened, and again a fire destroyed the edifice, and our fathers, despondent, gave up the work in this direction, believing that God had required them to devote all their energies and all their time to the single work of publishing the story of the cross.

Thus we continued for some twenty-five or thirty years, until the increasing numbers of our young people made it an imperative duty to found schools and seminaries and universities. Though thus delayed, I rejoice in what has been accomplished. The day was that the walls of other colleges were almost closed against us. Some of us well know the taunts, sneers, and abuse inflicted upon our youth. I shall never forget my own academic training, when I was but a little boy. Though not a member of the Church, I scarcely ever left the academic grounds, or was out of the reach of my teachers, but the boys would gather around me, as I was the only student of a Methodist family, and assail me with, "Glory to God!" "Pray on, brother!" "Amen!" and every word of that kind which they could fancy had a Methodistic reproach. Since that day, I have known young men in colleges, and seminaries, called every Monday morning before the Faculty because they had attended, on Sabbath, the church of their fathers, and the church of which they were members. Such was the course pursued toward us. We were obliged to build colleges for ourselves; and we have built them. And now, I am glad to say, the doors of all are open, they treat us kindly, take us by the hand, and we hear no more of persecutions of this character. But, brethren, stand by your own institutions. [Loud applause, and "Amen."] Endow them liberally. Teach your young men and young women they may have the highest advantages among yourselves; and the very opposition of those who ought to have been our friends, shall only work for our higher advancement, and our greater glory. I speak plainly upon this subject, brethren, because it is a family gathering, and I think that we ought to join heart and hand together. Let me say one thing more: After you go home, take care not only of your children — take care of the young men of the country. Find places for them; encourage professional talent; let it not be thrown away from you, as it oftentimes is. I was touched by the remark one of my brethren made about the late war, when he said that among the men that bore the musket, the rank and file of the army, we had more than any other people. It is the universal testimony.

But where were the men that had the epaulettes on their shoulders? Where were they to be found — of what churches, and in what proportions? Brethren, we have cared for none of these things. We have seen our young men enticed from us, — we have been careless in regard to our position. While I would not say, Do anything for a Methodist because he is a Methodist, I say this: Take care of your children so that they will not be ignored in society, and deprived of their equal rights because they are your children. For myself, I am free to say I have no faith in bringing up my sons or my daughters to be hewers of wood or drawers of water for any other denomination in the land. [Great applause.]

Brethren, the scenes and the duties of a centenary year are upon us. I am glad that you and I have met together. We shall never so meet on earth again. As the fathers and mothers are not with us, so none of us will live to see another centenary. We shall all have gone to the spirit land. How glad I am that this year comes under such favorable circumstances. [Amen.] This year of 1866 — this year of our jubilee — what a glorious year! Why, the old prophets looked towards it in the ages past. The host of commentators along the centuries predicted that the year of 1866 was to be a wonderful year. They counted the twelve hundred and sixty years, from the rise of Papal power, and told us that in 1866 the Papal power would be destroyed, and the Mohammedan power would be destroyed, and millennial glory would begin to dawn on our earth. I recollect when a little boy I used to listen to the reading and rendering of these prophecies, and often did I think, Shall I ever live to see the wonderful year of 1866? Sometimes I felt like saying, O, if I could live to see 1866, and behold the first glimmer of light of the millennial glory as it ushers in the dawn and gilds the mountains, I would say, “Let now thy servant depart in peace.” Well, we have seen the year 1866 beam upon us, — the year of jubilee. I do not know that the Papal power will be abolished this year. But, all Italy is in motion. The Pope has found himself penned up in very narrow borders. He scarcely knows whether he has any temporal kingdom or not. He is on the verge of a vol-

cano, whose fires are burning beneath his feet. The Mohammedan power, sick a long time, is lying very near to its death-bed ; and, for myself, I am ready to administer extreme unction almost at any time. [Laughter.] Whether this year shall see the downfall of Papal power and Mohammedan power or not, it is a glorious year. The Papal power will fall, and the Mohammedan power will fall, and millennial glory will come. I recollect a few years ago standing in the great mosque of St. Sophia, in Constantinople. Some friends were with me, and as we looked upon the Mohammedan worshippers, they said to me, "Do you expect ever to revisit this place?" "It is not likely," I said, "that I shall be here again (for my health was very poor), but," said I, "there is one condition on which I should be happy to live to cross the great ocean, and visit this city again. When the mosque of St. Sophia is to be re-dedicated, as a Christian church, if I should be invited to attend the re-dedication I will go, if it be half across the world." [Applause.] I may not be there ; but the mosque will be re-dedicated, the Mohammedan and the heathen temples shall become temples for the Holy Spirit, and the Word of God shall be preached over mountain tops and over valleys, and all nations shall rejoice together.

Then, again, I am glad that this year of our jubilee has come in this connection with our national history. How sad I would have been if this centenary year had been three or four years ago, when the nation was aroused, and armies were marshaled, and the voice of war was heard, and the ground was being covered with the blood of our sons and our friends. How sadly would I have felt to have been then obliged to celebrate this centenary year ! But now God has brought us through the struggle. The war has closed, and every slave in the land has gone free. [Great applause.] Universal emancipation, and universal freedom, now reign throughout our country. God has blessed us in this respect with a great victory. And to-night I am glad that, in this 1866, as we celebrate the centenary year of Methodism, and come and sing together here of jubilee, our flag is in the heavens, thank God ! with not one star dimmed, nor one stripe erased. [Great applause.] We



are a great nation yet, and God smiles upon us. While we are reconstructing the nation, let us reconstruct society, and bring the world to the foot of the cross of Christ. This is our great mission, and God help us to perform it. Work as you never have worked. Work, knowing that time is but short. So work that when you render your account you may hear the Master say, "Well done, good and faithful servant!" [Great applause.]

This speech was the most glorious thing of the whole jubilee, and a fitting close. Once more the congregation lifted up its voice, and, with the great organ sending forth its grand and glorious music, made the walls ring with that soul-stirring tune, "Old Hundred." The meeting was then brought to a close.

## LIST OF DELEGATES.

[The following list was prepared from the Report of the Committee on Credentials. It is known to be very imperfect, but we have no means of making it any more accurate.]

A.	Conference.		Conference.
Abbott, T. J. Rev.	N. E.	Atwood, E. H.	Prov.
Adams, O. W. Rev.	N. E.	Atwood, Warren	Prov.
Adams, Elisha Rev.	N. H.	Austin, David Rev.	Vt.
Adams, N. D.	N. H.	Austin, H. F. Rev.	Vt.
Adams, John W. Rev.	N. H.	Austin, James	N. H.
Adams, John F. Rev.	N. H.	Ayer, R. J. Rev.	Me.
Adams, Oliver	Prov.	Ayres, W. M. Rev.	N. E.
Adams, Orison	N. E.		
Aiken, A. P. Rev.	Prov.	B.	
Aleott, Wm.	N. H.	Babcock, D. C. Rev.	N. H.
Allen, N. J.	Vt.	Babcock, E.	Prov.
Allen, John, Rev.	Me.	Bagnall, Thomas	N. E.
Allen, J. C. Rev.	Prov.	Bailey, A.	Vt.
Allen, Daniel G.	Prov.	Bailey, N. M. Rev.	N. H.
Allen, Ralph W. Rev.	N. E.	Bailey, A. F. Rev.	N. E.
Allen, C. F. Rev.	Me.	Bailey, J. M. Rev.	N. E.
Allan, John	Prov.	Bailey, Ucal	N. H.
Almy, J. F.	N. E.	Bailey, L. D.	Vt.
Amee, Samuel	Me.	Baker, Henry Rev.	N. E.
Ames, J. A. Rev.	N. E.	Baker, Martin	N. H.
Andrews, Chas. Rev.	Me.	Baker, Chester	Vt.
Andrews, E. A. Rev. D. D.	Conn.	Ballou, G. W. Rev.	Me.
Anderson, A. Rev.	Prov.	Bancroft, Geo. C. Rev.	Vt.
Anthony, E. M. Rev.	Prov.	Bancroft, Samuel	N. E.
Anthony, Edmund	Prov.	Bartlett, W. B. Rev.	Me.
Applebee, W. C. Rev.	N. H.	Barnard, A. F. Rev.	Me.
Arey, B. S. Rev.	E. Me.	Barker, John L.	Vt.
Armstrong, James Rev.	Me.	Barber, Danl. W. Rev.	N. H.
Arnold, Wm. H.		Barrows, L. D. Rev. D. D.	N. H.
Aspinwall, N. W. Rev.	Vt.	Barnes, J. W. F. Rev.	N. E.
Atherton, Shubael	N. E.	Barber, Geo. W. Rev.	Me.
Atkins, Daniel Rev.	N. E.	Barney, George	Vt.
Atkins, Isaiah	N. E.	Barber, Rufus C.	N. H.
Atkinson, Kinsman Rev.	N. E.	Barrows, J. S. Rev.	N. E.
Atkinson, Kinsman Rev.	Me.	Bass, E. C. Rev.	Vt.
Atkinson, George	N. E.	Bassett, John F. Rev.	N. E.

Bassett, Henry	Prov.	Brewster, G. W. Rev.	Prov.
Bascomb, Chas.	Vt.	Brewster, L. R. S. Rev.	N. E.
Bates, Otis	Prov.	Brick, David C.	N. E.
Bates, L. B. Rev.	Prov.	Bridge, W. D. Rev.	N. E.
Batchelder, N. H.	N. H.	Bridge, G. W. Rev.	Prov.
Baylies, Andrew Rev.	N. E.	Brigham, Elijah	N. E.
Beal, David	Prov.	Brookins, R. M.	E. Me.
Beale, Seth Rev.	E. Me.	Brown, Saml. C. Rev. D. D.	Prov.
Beale, Charles	E. Me.	Brown, S. O. Rev.	N. E.
Beal, Chandler	Me.	Brown, Sanborn	N. H.
Bean, Jas. M. Rev.	N. H.	Brown, Wm. L. Rev.	E. Me.
Beedle, John	E. Me.	Brown, H. E.	N. E.
Beedle, Samuel Rev.	N. H.	Brown, Wm. C.	N. E.
Beedle, Jas. B.	Me.	Brownell, Joseph	Prov.
Beeching, Richard	N. E.	Bryant, Wm. A. Rev.	Vt.
Bemis, Nathaniel Rev.	N. E.	Bryant, Geo. N. Rev.	N. H.
Bent, G. R. Rev.	N. E.	Bryant, Amasa	N. H.
Bent, John	N. E.	Bugbee, Alonzo	Vt.
Bent, Charles		Bullard, Ward Rev.	Vt.
Bentley, G. R.	Prov.	Bullard, A. T. Rev.	Vt.
Berry, N. S. Hon.	N. E.	Bullard, M.	Vt.
Best, E. S. Rev.	N. E.	Burbank, Abel	Vt.
Bessey, A. B.	Prov.	Burdick, Clark	Prov.
Bickford, G. H. Rev.	Vt.	Burnett, W. A.	Vt.
Bigdell, I. M. Rev.	Prov.	Burnham, W. R.	Prov.
Bigelow, I. B. Rev.	N. E.	Buswell, C. S. Rev.	Vt.
Billings, Martin	Prov.	Butts, T. W.	Prov.
Bishop, Samuel	Me.	Butler, Wm. Rev. D. D.	N. E.
Blakemore, Wm.	N. E.	Butler, J. D. Rev.	Prov.
Blackmer, W. P. Rev.	N. E.	Buttrick, Geo. M.	N. E.
Blackmer, John	N. E.	Button, A. G. Rev.	Vt.
Blethen, Isaiah	E. Me.	Butts, Geo. W.	Prov.
Blood, Henry P. Rev.	E. Me.		
Blood, L. W. Rev.	Prov.	C.	
Bodfish, Asa N. Rev.	Prov.	Cadwell, John Rev.	N. E.
Booth, H. S. Rev.	N. E.	Cady, Lawton Rev.	Prov.
Bosworth, B. K. Rev.	Prov.	Caldwell, F. P. Rev.	E. Me.
Bosworth, L. A. Rev.	N. E.	Call, O. H. Rev.	N. H.
Bourne, G. L.	N. E.	Capen, John Rev.	N. E.
Bourne, Oliver	Me.	Carr, Geo. W. Rev.	N. H.
Bowditch, Leonard Rev.	Prov.	Carter, Truman Rev.	N. H.
Boyden, Luman Rev.	N. E.	Cary John G. Rev.	N. E.
Bradford, Wm.	Prov.	Case, George	Prov.
Brackett, E. Rev.	E. Me.	Chase, B. W. Rev.	N. H.
Brackett, Henry M.	Me.	Chase, N. L. Rev.	N. H.
Brackett, Josiah	N. E.	Chase.	N. H.
Bradbury, Wymond	N. E.	Chase, George	Prov.
Bradley, Henry	Prov.	Chase, S. B. Rev.	Prov.
Bray, H. L. Rev.	E. Me.	Chase, Amos	Vt.
Bray, W. McKendree Rev.	Prov.	Chase, Charles, jr.	Vt.
Brewer, H. B.	N. E.	Chandler, Henry Rev.	N. H.
Breed, Joseph	N. E.	Chandler, John B.	Prov.
Brewster, Albert	Prov.	Chapin, Solomon Rev.	N. E.

Chapin, M. C. Rev.	N. E.	Cousens, O. M. Rev.	Me.
Chapin, A. P.	N. E.	Cox, Smith C.	Me.
Chamberlain, Nathaniel	Vt.	Cox, G. F. Rev.	N. E.
Chapman, Geo. E. Rev.	N. E.	Cox, Daniel	E. Me.
Chapman, J. B.	N. H.	Coxe, J. C. Watson Rev.	Vt.
Chapman, J. A. M. Rev.	N. E.	Crawford, J. B. Rev.	E. Me.
Charles, Goliath	N. E.	Crawford, E. A.	N. H.
Church, A. J. Rev.	N. H.	Crafts, F. A. Rev.	Prov.
Cilley, Moses T. Rev.	N. H.	Craine, John P.	Prov.
Clark, Jason	Vt.	Crocker, Loring	Prov.
Clark Jonas M. Rev.	N. E.	Crowell, T. P.	Prov.
Clark, Hiram	Vt.	Crowell, Loranus Rev.	N. E.
Clark, Franklin	Prov.	Crowell, T. C.	Prov.
Clark, G. W. H. Rev.	N. H.	Crowl, J. F. Rev.	N. E.
Clark, Wm. R. Rev.	N. E.	Cross, Chas. H.	Vt.
Clark, Sterling	Me.	Crosby, Edwin	Prov.
Clarke, Elisha	Me.	Crooks, Geo. R. Rev. D. D.	N. Y.
Clarke, F. P. A.	Vt.	Culver, Newell Rev.	N. H.
Clapp, J. S.	Prov.	Cummings, S. S. Rev.	Prov.
Clapp, Chas. A.	N. H.	Cummings, M. B. Rev.	Me.
Clapp, Fred. A.	N. E.	Cummings, J. Rev. D. D.	N. E.
Claffin, Lee	N. E.	Currier, John Rev.	N. H.
Claffin, Wm. Hon.	N. E.	Currier, S. B. Rev.	Vt.
Cobb, H. K. Rev.	Vt.	Cushing, C. W. Rev.	N. E.
Cobb, John Rev.	Me.	Cushing, S. A. Rev.	N. E.
Cobb, Amos E.	Prov.	Cushing, Stephen Rev.	N. E.
Cobb, G. F. Rev.	Me.	Cushman, L. P. Rev.	Vt.
Cobleigh, N. E. Rev. D. D.	N. E.		
Cobleigh, Alonzo	Vt.		
Coggeshall, S. W. Rev. D. D.	Prov.	D.	
Cogswell, L. D.	N. E.	Dadmun, J. W. Rev.	N. E.
Cole, Warren	N. E.	Dailey, John	Vt.
Cole, Andrew	N. H.	Davis, Geo. H.	Prov.
Colburn, W. W. Rev.	N. E.	Davis, James	Prov.
Colburn, S. H. Rev.	Vt.	Davis, John A.	N. E.
Colby, Joseph Rev.	Me.	Davis, L. D. Rev.	Prov.
Collier, J. N. Rev.	Prov.	Davies, Edward Rev.	E. Me.
Collyer, I. J. P. Rev.	N. E.	Dayton, D. W. Rev.	Vt.
Collins, John Rev.	Me.	Day, J. W. Rev.	E. Me.
Cone, C. C. Rev.	Me.	Day, Edward Dr.	N. H.
Conant, H. W. Rev.	Prov.	Day, John S. Rev.	N. E.
Cooper, V. A. Rev.	Prov.	Dean, J. A. Rev.	Prov.
Cooper, A. L. Rev.	Vt.	Dean, John	N. E.
Cooper, J. B.	Prov.	Dearth, Leander L.	E. Me.
Cook, S. A. Dr.	N. E.	Dexter, A. S.	Me.
Cook, Geo. L.	N. E.	Dickinson, L. C. Rev.	Vt.
Cooke, Edward Rev. D. D.	N. E.	Dickey, A. M. Col.	Vt.
Copp, Henry B. Rev.	N. H.	Dinsmore, C. M. Rev.	N. H.
Copeland, A. J. Rev.	Vt.	Dixon, R. S. Rev.	E. Me.
Copeland, Israel	E. Me.	Dodge, Wm. S.	Me.
Corbin, C. C.	N. E.	Dodge, W. J.	E. Me.
Cornish, Elbridge	Me.	Donaldson, Sylvester Rev.	Vt.
Coult, A. C. Rev.	N. H.	Donkersley, Richard Rev.	Prov.
		Dorchester, Daniel Rev.	N. E.

Doten, James	N. H.	Fisk, Abner	N. E.
Douglass, Asa	N. H.	Fletcher, Josiah Rev.	E. Me.
Douglass, Thos. W. Rev.	Prov.	Flood, Theodore L. Rev.	N. H.
Downs, D. W. Rev.	N. H.	Ford, William Rev.	Vt.
Dow, Sewall W.	N. H.	Foster, Wm. H. Rev.	Me.
Draper, Lorenzo Rev.	N. H.	Foster, Josiah	Prov.
Draper, Wilson	Vt.	Fox, Presbey E.	N. H.
Drake, Samuel	N. E.	Frankle, Rev.	N. E.
Drew, T. Rev.	Vt.	French, L. P. Rev.	E. Me.
Duffy, John	Prov.	French, Moses	Me.
Dunn, Chas. B. Rev.	E. Me.	Freeman, Benj. Rev.	Me.
Dunn, James	Me.	Freeman, N. O. Rev.	Vt.
Dunn, Edward H.	N. E.	Frost, L. P.	N. E.
Dunning, Chas. U. Rev.	N. H.	Fuller, S. A. Rev.	E. Me.
Dunham, H. C. Rev.	N. E.	Fuller, Geo. E. Rev.	Prov.
Durgin, Luther T.	N. H.	Fuller, John	E. Me.
Durkee, Paine	N. E.	Furber, Franklin Rev.	N. E.
Dwight, Mosely Rev.	N. E.		
Dyer, F. M.	N. E.	G.	
		Gardner, R. J.	Prov.
E.		Garvin, C. F. Rev.	Vt.
Eastman, L. L. Rev.	N. H.	Gardner, Thomas	Prov.
Eastman, Hubbard Rev.	Vt.	Gavitt, Franklin Rev.	Prov.
Eastman, A. W.	Vt.	Gavitt, Geo. F.	Prov.
Eastman, C. L. Rev.	N. E.	Gaylord, J. H. Rev.	N. E.
Eaton, Geo. F. Rev.	N. E.	Gay, Benjamin	N. H.
Eaton, Bennett Rev.	Vt.	Geginheimer, G.	N. E.
Eaton, Washington	N. H.	George, N. D. Rev.	N. E.
Eddy, T. M. Rev. D. D.	Chicago.	Gerry, Geo.	N. E.
Edson, Edward Rev.	Prov.	Gifford, Thos. Rev.	Me.
Ela, Walter Rev.	Prov.	Gifford, J. E. Rev.	Prov.
Ela, D. H. Rev.	Prov.	Gill, Joshua Rev.	Vt.
Eldridge, Atkins	Prov.	Gill, Jason	Prov.
Eldredge, Aaron J.	N. E.	Gilman, H. W.	N. H.
Ellis, C. S.	N. E.	Gilman, A. G.	
Ellis, Albert	N. E.	Glynn, James	N. H.
Emerson, S. M. Rev.	Me.	Godfrey, A. C. Rev.	E. Me.
Enright, J. Rev.	Vt.	Goff, D. N.	Wolcottville, Conn.
Evans, Ex-Gov.	Colorado	Goldthwaite, J. L.	N. E.
Everett, A. M.	Prov.	Goodale, David	Vt.
Everdean, Joseph	N. E.	Goodell, H. B.	N. E.
		Gorham, B. W. Rev.	N. E.
F.		Gordon, Wm. Rev.	N. E.
Fabyan, George Dr.	N. E.	Gould, Joseph	Vt.
Farrar, Chas. B.	E. Me.	Gould, Albert Rev.	N. E.
Farrington, Wm. F. Rev.	Prov.	Gould, J. B. Rev.	Prov.
Fellows, John	Me.	Gould, S. S.	N. H.
Fellows, N. Rev.	N. E.	Gower, Davis N.	Me.
Ferrin, Seth	Prov.	Granger, N. M. Rev.	Vt.
Field, Alanson	Vt.	Granger, Noah	Vt.
Fish, J. S. Rev.	Prov.	Grant, John S.	N. E.
Fish, Linus Rev.	N. E.	Green, Nelson Rev.	N. H.
Fisk, Franklin Rev.	N. E.	Greely, Geo.	N. H.

Grinnell, Wm.	E. Me.	Hitchcock, Wm. L.	N. E.
Gross, David	Me.	Hodsdon, F. W.	Me.
Guernsey, J. W. Rev.	N. H.	Holman, Calvin Rev.	N. H.
		Holman, Sullivan Rev.	N. H.
<b>H.</b>		Holway, W. O. Rev.	E. Me.
Haff, E. B. Rev.	Vt.	Holden, Daniel	N. E.
Hagar, Amos	N. E.	Hopkins, E. D. Rev.	Vt.
Haines, Jas. H.	N. H.	Hopkins, Daniel	Vt.
Hallett, H. W.	N. E.	Hopkins, E. B. Dr.	Prov.
Hall, Allen J. Rev.	N. H.	Houghton, Wm. P.	Vt.
Hall, Chas. E. Rev.	N. H.	Howard, E. P. Dr.	N. E.
Hall, Linville J. Rev.	N. H.	Howard, A. K. Rev.	N. H.
Hall, W. B.	Prov.	Howard, R. H. Rev.	N. E.
Hall, Ralph	N. H.	Howard, Mellen Rev.	Prov.
Hale, Henry R.	Prov.	Howard, Lewis Rev.	N. H.
Hamlen, Geo. M. Rev.	Prov.	Howard, W. B. Rev.	Vt.
Hamilton, Joseph Rev.	Vt.	Howson, John Rev.	Prov.
Hamilton, A. O. Rev.	N. E.	Hoyt, Oliver	Stamford, Conn.
Hammond, Chas. Rev.	Prov.	Hoyt, H. P.	Vt.
Hammond, Chas. W.	Me.	Hubbard, Wm. M. Rev.	N. E.
Hambleton, W. J. Rev.	N. E.	Hulburd, D. P. Rev.	Vt.
Hanaford, C. H. Rev.	N. E.	Hull, Liverus	N. E.
Hanaford, J. L. Rev.	N. E.	Humphriss, R. W. Rev.	Prov.
Harding, C. R. Rev.	N. E.	Husted, J. B. Rev.	Prov.
Harding, R. G.	Me.	Hutchinson, E. W. Rev.	E. Me.
Harris, C. W.	Prov.	Hyde, Wm. H.	Vt.
Harlow, R. W. Rev.	Vt.	Hyde, Wm. Penn Rev.	Prov.
Hascall, Jefferson Rev. D. D.	N. E.	Hyde, Edmund S.	Prov.
Hardy, Simeon	N. E.		
Hathaway, Hiram	Vt.	<b>I.</b>	
Hatch, A. P. Rev.	N. H.	Ingalls, A. J. Rev.	Vt.
Hatch, Alvra Rev.	Me.	Ingraham, C. D. Rev.	Vt.
Hatch, W. H. Rev.	N. E.	Ingalls, Samuel Dr.	N. E.
Hathaway, G. W.	Prov.		
Hatfield, R. M. Rev. D. D.	Chicago.	<b>J.</b>	
Haven, Gilbert Rev.	N. E.	Jackson, Saml. Rev.	N. E.
Hawks, Jos. Rev.	Me.	Jacobs, I. F.	N. E.
Hawkins, J. E. Rev.	Prov.	James, Jos. H. Rev.	Prov.
Haynes, James	N. E.	James, C. W.	Vt.
Haynes, Z. S. Rev.	Vt.	Jaquith, Charles	E. Me.
Hayden, Josiah	N. E.	Jasper, O. H. Rev.	N. H.
Heath, M. N.	Vt.	Jennison, Isaac Rev.	N. E.
Heath, S. P. Rev.	N. H.	Jewell, W. T. Rev.	E. Me.
Helmershausen E. A. Rev.	E. Me.	Johnson, P.	N. E.
Herrick, A. F. Rev.	N. E.	Johnson, Chas. T. Rev.	N. E.
Herrick, Benj. J.	Me.	Johnson, L. D. Rev.	N. E.
Hewes, Geo. Rev.	N. E.	Johnson, R. B.	Prov.
Higgins, Phineas Rev.	E. Me.	Johnston, John, L. L. D.,	Wes. Un.
High, Wm. C. Rev.	N. E.	Jones, W. H. Rev.	Prov.
Hill, J.	Me.	Jones, Ephraim	N. E.
Hillman, John H. Rev.	N. H.	Jones, W. S. Rev.	Me.
Hinckley, Chas. N. Rev.	Prov.	Jones, Homer T. Rev.	Vt.
Hitchcock, Alonzo Rev.	Vt.	Jordan, J. W. P. Rev.	N. E.

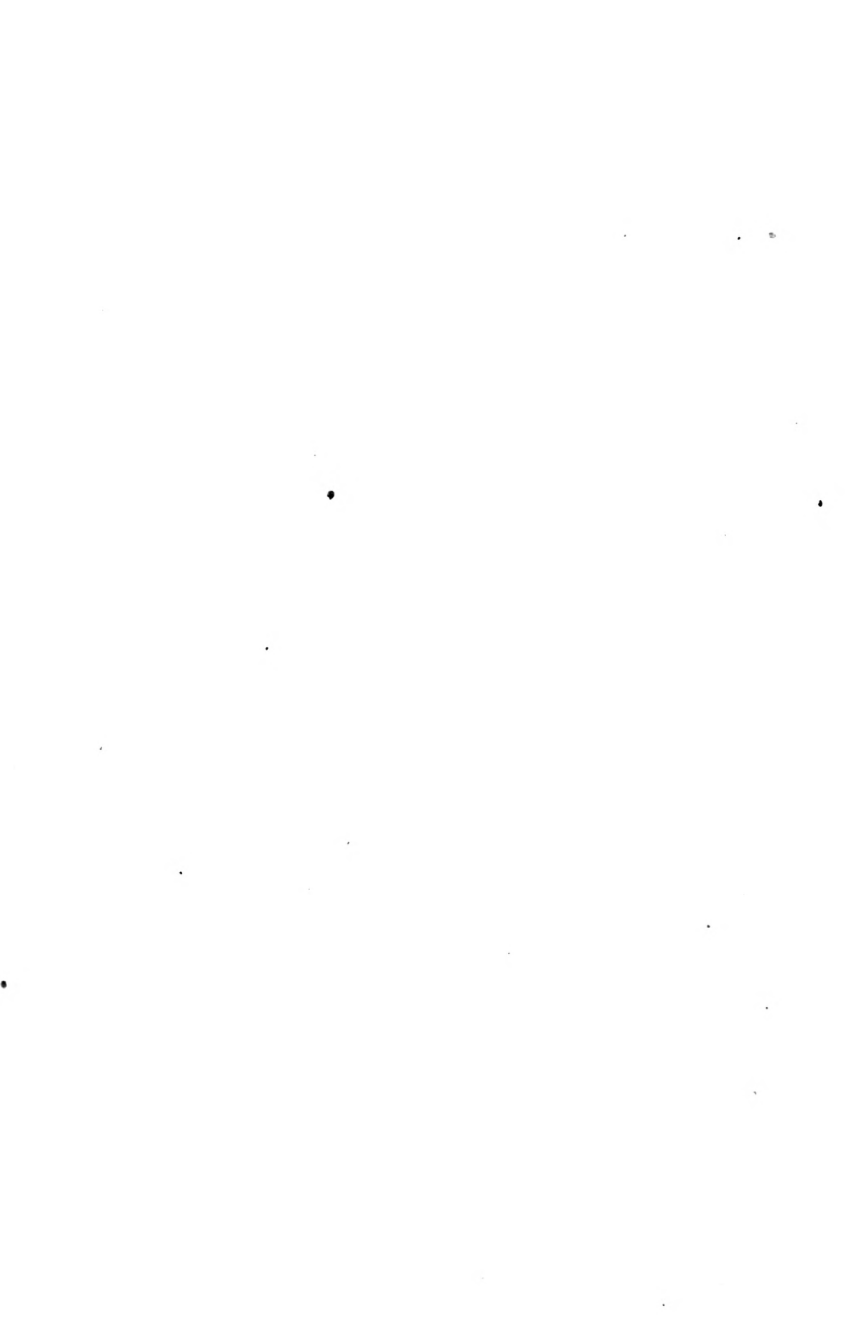
K.			
Kellogg, S. G. Rev.	N. H.	Lufkin, Benj. Rev.	Me.
Kellen, Wm. Rev.	Prov.	Lyon, Chas. M.	Vt.
Kelley, Samuel Rev.	N. E.	Lyon Edward A. Rev.	Prov.
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Kidder, Wm. J. Rev.	Vt.	Mack, C. D. Rev.	Vt.
Kimball, R. H. Rev.	Me.	Magee, Jas. P.	N. E.
Kimball, C. E.	N. E.	Magoun, C. S.	Prov.
King, B. F.	Me.	Mallalieu, W. F. Rev.	N. E.
King, C. A. Rev.	Me.	Malcom, W. D. Rev.	Vt.
King, J. D. Rev.	Prov.	Manson, A. C. Rev.	N. H.
Kniel, Thos. Hon.	N. E.	Mansfield, John H. Rev.	N. E.
Knight, Moses	N. H.	Mansfield, Joseph H. Rev.	N. E.
Knight, E. H.	Prov.	Manning, E. A. Rev.	N. E.
Knowles, J. O. Rev.	E. Me.	Mansur, G. W.	E. Me.
Knowles, H. W.	N. E.	Marsh, Joseph Rev.	Prov.
Knott, J. H. Rev.	N. H.	Martin, N. H. Rev.	N. E.
Kyle, W. S.	N. E.	Martin, Ezekiel, Rev.	Me.
L.		Martin, Jonathan	Vt.
Lacount, W. F. Rev.	N. E.	Martin, H. H. Rev.	Me.
Ladd, A. S. Rev.	Rev.	Martin, W. P. M.	N. E.
Ladd, N. G. Dr.	N. E.	Marcy, Thos. Rev.	N. E.
Ladd, Cyrus K.	Me.	Marcy, Ichabod Rev.	N. E.
Ladd, Mark P.	Vt.	Marston, Moulton H.	N. H.
Lansing, John A. Rev.	N. E.	Marks, Wm. Hon. Burlington, Ct.	
Lansing, W. U.	Prov.	Mason, C. C. Rev.	Me.
Lane, Geo. W.	N. H.	Masterman, J. R. Rev.	E. Me.
Lapham, J. B. Rev.	Me.	Mather, James Rev.	Prov.
Lawton, W. B.	Prov.	Matthews, M. D. Rev.	E. Me.
Leavitt, S. R.	Me.	Mattison, Hiram Rev.	Newark.
Leavitt, D. P. Rev.	N. H.	Matteson, H. A. Rev.	N. H.
Learned, N. M. Rev.	Vt.	McCurdy, C. L. Rev.	N. E.
LeBaron, Ira Rev.	Vt.	McKay, John Rev.	N. E.
Leonard, W. G. Rev.	N. E.	McKenzie, D. B. Rev.	Vt.
Lewis, Daniel Rev.	Vt.	McDonald, Wm. Rev.	N. E.
Lewis, Joseph	Prov.	McAnn, Isaac Rev.	Vt.
Lewis, J. W. Rev.	N. E.	Melroy, Robert	N. H.
Lewis, W. G. W. Rev.	N. E.	McKay, Uriah	Prov.
Lewis, Wm. B.	Prov.	McIntire, Daniel	Me.
Linnell, E. Jr.	Prov.	McIndoe, George	Vt.
Lippett, N. G. Rev.	Prov.	McGilvray, Wm. Hon.	E. Me.
Little, J. S. Rev.	Vt.	McKim, J. W. Capt.	N. E.
Little, Henry,	E. Me.	Merrill, Peter Rev.	Vt.
Livesey, Wm. Rev.	Prov.	Merrill, C. A. Rev.	Prov.
Livesey, John Rev.	Prov.	Merrill, A. D. Rev.	N. E.
Livingston, B. F. Rev.	Vt.	Merrill, Amos Rev.	Vt.
Loomis, F. A. Rev.	Prov.	Merrill, Jas. A.	N. H.
Lougee, S. F. Rev.	N. H.	Merrill, C. H.	Vt.
Lovejoy, John Rev.	Prov.	Merrill, D. K. Rev.	N. E.
Lovell, H. C.	Me.	Merrill, J. W. Rev. D. D.	N. E.
Luce, Israel Rev.	Vt.	Merrill, Stephen	N. E.
		Merrill, Jacob S.	N. E.

Merrick, John M.	N. E.	P Paige, A. W. Rev.	Prov.
Millen, C. W. Rev.	N. H.	Palmer, Anthony Rev.	Prov.
Milliken, Sewell	Me.	Palmer, M. G.	Me.
Miner, A. J.	N. E.	Parsons, Robert Rev.	Prov.
Mitchell, Andrew	Me.	Parmenter, Horace,	N. E.
Mitchell, John Rev.	Me.	Parrott, I. H.	N. E.
Mitchell, H. B. Rev.	Me.	Patten, David Rev. D. D.	Prov.
Mitchell, Randall Rev.	N. E.	Pease, Benj. F.	Prov.
Montgomery, Hugh Rev.	N. H.	Pease, R. A.	Prov.
Moore, J. R. Rev.	N. E.	Peck, J. O. Rev.	N. E.
Moorar, Joseph Rev.	Me.	Peckham, A.	N. E.
Moore, E. J. Rev.	N. E.	Peck, Jesse T. Rev. D. D.	N. Y.
Morse, F. C. Rev.	N. E.	Pentecost, Wm. Rev.	N. E.
Morgan, R. Rev.	Vt.	Perry, J. J. Hon.	Me.
Morrison, W. V. Rev.	Prov.	Perry, Osborn	Prov.
Morris, F. G. Rev.	N. E.	Perham, E. G.	N. H.
Morrill, D. C.	Me.	Pettingill, L. B. Rev.	Vt.
Morse, S. S.	N. E.	Pettingill, Cutting	N. E.
Moulton, L. D.	N. H.	Peterson, John Rev.	N. E.
Munger, Charles Rev.	Me.	Phelps, E. A.	N. H.
Munger, H. N. Rev.	Vt.	Phinney, Lot	Vt.
Munroe, S. Y. Rev. D. D. Phil.	Pa.	Phinney, Levi	Vt.
Murdock, A. K.	N. E.	Phinney, Lot	Prov.
		Piercy, Henry C.	N. H.
N.		Pike, James Rev.	N. H.
Nason, Chas. Rev.	Prov.	Pilsbury, Wm. H. Rev.	E. Me.
Newhall, Josiah H. Rev.	Me.	Pitman, Benj.	Prov.
Newhall, Fales	N. E.	Plaisted, John	Me.
Newhall, Harrison	N. E.	Plumer, C. A. Rev.	E. Me.
Newell, C. H. Rev.	N. E.	Plummer, Henry	Me.
Nickerson, Obed	Prov.	Poland, D. E.	N. E.
Nickerson, J. H.	E. Me.	Pomfret, W. J. Rev.	N. E.
Nickerson, Pliny	N. E.	Pond, L. W. Hon.	N. E.
Noble, Charles Rev.	N. E.	Porter, James Rev. D. D.	Prov.
Noon, John Rev.	N. E.	Porter, Edward F. Hon.	N. E.
Noon, Saml. H.	N. E.	Potter, T. C. Rev.	N. E.
Norris, J. W. Rev.	N. H.	Powers, L. C. Rev.	Vt.
Norris, Saml. Rev.	N. H.	Pratt, Geo. Rev.	E. Me.
North, C. C.	New York	Pratt, A. L. Rev.	Vt.
Nottage, Wm. A. Rev.	N. E.	Prescott, L. W. Rev.	N. H.
Noyes, James	N. H.	Prescott, Wm. Dr.	N. H.
Noyes, J. C.	N. H.	Presbrey, Alfred A. Rev.	Prov.
Noyes, Israel C.	N. H.	Prentice, George Rev.	N. E.
Noyes, Geo. N.	N. E.	Prince, Ammi Rev.	E. Me.
Nutt, Henry	Vt.	Prince, E. K.	Me.
Nye, Eben F.	Prov.	Puffer, J. M. Rev.	Vt.
O.		Q.	
Otheman, Bartholomew Rev.	N. E.	Quimby, Silas Rev.	N. H.
Otheman, Edward Rev.	N. E.	Quimby, Silas E. Rev.	Vt.
P.		R.	
Packard, Manly	Prov.	Randall, D. B. Rev.	Me.



Ransom, M. Rev.	Prov.	Scott, J. C.	Prov.
Rand, Franklin	N. E.	Sears, Franklin, Rev.	Prov.
Ray, Edwin	N. E.	Shaw, Jas. M.	Me.
Ray, Wm. B.	N. H.	Sheffield, J. F. Rev.	Prov.
Ray, P. P. Rev.	Vt.	Sherburne, J. A. Rev.	Vt.
Redford, B. Rev.	Conn.	Sherman, David Rev.	N. E.
Reed, Seth Rev.	Prov.	Sias, Wm.	N. E.
Remington, Joel	Vt.	Silfverstein, G. A. Rev.	E. Me.
Remington, Joshua	Prov.	Silverthorn, Wm. Rev.	N. E.
Richards, L. Dr.	Me.	Simmons, Oliver P.	Prov.
Richards, Wm. H. Rev.	Prov.	Skinner, Jonathan	Prov.
Richards, Daniel Rev.	N. E.	Sleeper, Jacob Hon.	N. E.
Richardson, Thos. B.	N. E.	Small, M. W.	Prov.
Richardson, T. P. Hon.	N. E.	Smith, B. M.	N. H.
Richardson, Ira	Vt.	Smith, Horace	N. E.
Rich, Isaac	N. E.	Smith, D. S.	N. H.
Risley, J. E. Rev.	N. E.	Smith, Pliny B.	Vt.
Robinson, Wm. J. Rev.	Prov.	Smith, H. H. Rev.	Prov.
Robinson, H. D. Rev.	Prov.	Smith, Geo. M.	N. H.
Robinson, Ezekiel Rev.	Me.	Smith, Eleazer Rev.	N. H.
Robinson, Dana G.	Prov.	Smith, E. A. Rev.	N. H.
Robinson, Daniel	Prov.	Smith, Sydney K. Rev.	Conn.
Roberts, F. H. Rev.	Vt.	Smith, B. F.	Vt.
Roby, W. C.	Vt.	Smith, C. N. Rev.	N. E.
Rodliff, Ferdinand	N. E.	Smith, E.	Vt.
Rogers, Chas. S. Rev.	N. E.	Snow, E. S. Rev.	N. E.
Rogers, Chas. E. Rev.	N. H.	Snow, Harvey	Prov.
Rogers, G. W. T. Rev.	N. H.	Snow, David	N. E.
Rogers, Bethuel	N. E.	Spaulding, B. P. Rev.	Vt.
Rogers, Charles M.	E. Me.	Spaulding, Erastus	N. E.
Rowell, Paris Rev.	E. Me.	Speare, Alden	N. E.
Roy, Samuel Rev.	N. H.	Spencer, Moses Rev.	Vt.
Rumery, Stephen	Me.	Spencer, H. A. Rev.	Vt.
Russell, Amos B. Rev.	N. H.	Spinney, Jas. S. Rev.	Vt.
Ryder, Freeman Rev.	Prov.	Spooner, H. I.	Vt.
S.		Starr, Wm. H. Rev.	N. E.
Sanderson, Roscoe Rev.	Me.	Stanley, J. J.	Prov.
Sanderson, Alonzo Rev.	N. E.	Steele, Joel A. Rev.	N. H.
Sanderson, Aaron Rev.	Me.	Stevens, N. F. Rev.	N. E.
Sanford, C. S. Rev.	Prov.	Stevens, C. A. Rev.	Vt.
Sanborn, Plumer W.	N. H.	Stevens, J. H. Rev.	Vt.
Sanborn, J. N.	N. H.	Stevens, Thurston W.	Me.
Sargeant, A. D. Rev.	N. E.	Stevens, A. C. Rev.	Vt.
Sargent, Wm. R.	N. E.	Stebbins, L. D. Rev.	N. E.
Satchwell, H. P. Rev.	N. E.	Stetson, W. H. Rev.	rov.
Savage, T. W.	N. E.	Stocker, C. E.	Vt.
Sawyer, John M.	N. H.	Stover, J. G.	E. Me.
Sawyer, J. E. C. Rev.	Me.	Stout, Wm. Rev.	Me.
Sawyer, Wesley C. Rev.	N. E.	Stowell, L. H.	Vt.
Schofield, D. H.	Prov.	Stratton, M. W.	N. E.
Scott, Joseph Rev.	N. E.	Stratton, Frank K. Rev.	N. H.
Scott, N. W. Rev.	Vt.	Sturtevant, Cyrus	Me.
		Stubbs, R. S. Rev.	N. H.

Stutson, Nelson Rev.	N. E.	Wagner, F. J. Rev.	Prov.
Sweetser, Geo. H.	N. E.	Wait, A. D.	N. E.
Sweatt, Ira	N. H.	Walker, Ezra	Vt.
Sylvester, A. R. Rev.	Me.	Walker, L. S. Rev.	Vt.
		Wallingford, Philander	N. H.
T.		Wallace, S. Y. Rev.	Prov.
Tabor, Church Rev.	Vt.	Wardwell, L. D. Rev.	E. Me.
Taggart, Irad Rev.	N. H.	Warren, H. W. Rev.	N. E.
Talbot, M. J. Rev.	Prov.	Ward, J. D.	Vt.
Talbot, M. J. Hon.	E. Me.	Ward, Josiah	Vt.
Taplin, C. P. Rev.	Vt.	Warren, Washington	N. E.
Taylor, L. H.	N. E.	Wardwell, Wm. A.	Prov.
Taylor, O. T.	N. E.	Waterhouse, Daniel Rev.	Me.
Terrill, H. D. jr.	Prov.	Watkins, G. E.	N. E.
Thayer, L. R. Rev. D. D.	N. E.	Webber, Geo. Rev. D. D.	Me.
Thomas, E. A.	N. E.	Webb, Josiah	N. E.
Thomas, W. H. Rev.	N. H.	Wedgworth, Clark Rev.	Vt.
Thomas, T. Snowden Rev.	Prov.	Weed, Alonzo S.	E. Me.
Thomas, James S. Rev.	N. E.	Wentworth, C. W.	N. H.
Thompson, Wm.	N. E.	Weston, S. H.	Vt.
Thurston, James Rev.	N. H.	Weston, H. S.	Vt.
Tiffany, Comfort	Prov.	Westgate, Geo. L. Rev.	Prov.
Tift, A. C.	Prov.	Wetherbee, Nahum	N. E.
Tilton, Rufus Rev.	N. H.	Wheeler, Chas. H.	Vt.
Tinker, H. D.	N. E.	Whedon, D. A. Rev.	Prov.
Titus, C. H. Rev.	Prov.	Whidden, S. F. Rev.	Prov.
Titus, E. A. Rev.	Vt.	Whitney, Chas. A.	N. H.
Tooke, M. M. Rev.	Dixon, Ill.	Whitaker, Geo. Rev.	N. E.
Townsend, Paul Rev.	Prov.	Whitecomb, R. Rev.	N. H.
Townsend, L. T. Rev.	N. E.	Whiting, John K.	Vt.
Towle, Jos. A.	N. H.	Wight, W. H. Rev.	Vt.
Trafton, A. C. Rev.	Me.	Wight, Wesley	Me.
Treadwell, T. B. Rev.	N. E.	Wiggins, Silas Rev.	Vt.
Tripp, Abiel	N. H.	Williams, Truman Rev.	Vt.
True, C. K. Rev. D. D.	N. E.	Williston, Alanson	Prov.
Tuck, Stephen C.	Me.	Wilder, N. W. Rev.	Vt.
Turner, T. A.	N. E.	Willet, J. W. Rev.	Prov.
Tupper, T. B. Rev.	E. Me.	Wingate, Geo. Rev.	Me.
Tupper, Saml. Rev.	N. E.	Winsor, S. A. Rev.	Prov.
Twombly, J. H. Rev.	N. E.	Winslow, E. D. Rev.	N. E.
Twombly, Wm.	Vt.	Winchester, G. H. Rev.	Prov.
		Withers, P. C.	E. Me.
U.		Woodbury, John M. Rev.	Me.
Upham, Fredk. Rev. D. D.	Prov.	Woodbury, Charles	N. E.
		Wood, Pliny Rev.	N. E.
V.		Wooster, L. T.	Wolcotville, Ct.
Vincent, Hebron Rev.	Prov.	Woodcock, Wm. L.	N. E.
Vinton, C. H. Rev.	Me.	Worthen, H. W. Rev.	Vt.
Virgin, E. W. Rev.	N. E.	Wright, A. A. Rev.	Prov.
		Wyman, W. Rev.	Me.
W.		Y.	
Wagner, Jesse Rev.	N. E.	Young, Chas. Rev.	N. H.





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